

The cry Of A Stone



*A Treatise Showing What Is Right Matter, Form and
Government of the Visible Church of Christ*

Robert Cushman

1577 – Robert Cushman was baptized at St. Mary the Virgin Church, in the village of Rolvenden, Kent County, England on 09 February, with the transcription reading Robart son of Thomas Cutcheman

1597 – apprenticed in Canterbury to George Masters, candlemaker

1604 – prosecuted for distribution of libels

1605 – completed his apprenticeship and became a freeman

1606 – married in Canterbury to Sarah Reder

1611 – was a woolcomber in Leiden, Holland

1617 – became an agent of Leiden congregation to do business in England

1619 – with John Carver, secured a patent from the Virginia Company for the Separatists

1621 – traveled to Plymouth Colony aboard the Fortune with his son, Thomas

1625 – died in London of the plague



Cover picture: St. Mary the Virgin Church, Rolvenden, County Kent, England.

Picture above: Baptismal font where Robert Cushman was baptized.

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Mayflower Society



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THE CRY OF A STONE

OR

A TREATISE SHOWING WHAT IS RIGHT
MATTER, FORM AND GOVERNMENT
OF THE VISIBLE CHURCH OF CHRIST

THE CRY OF A STONE
OR
A TREATISE SHOWING WHAT IS RIGHT
MATTER, FORM AND GOVERNMENT
OF THE VISIBLE CHURCH OF CHRIST

Robert Coachman (Robert Cushman)

Reprinted from the Edition of 1642

Michael R. Paulick, Editor

James W. Baker, Transcription & Annotation

Foreword by Governor General Lea Sinclair Filson

The General Society of Mayflower Descendants

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Dedicated
to the memory
of

Reverend Richard Howland "Dick" Maxwell

1936-2003

Former Governor General 1996-1999

Foreword

The General Society of Mayflower Descendants (GSMD) is proud to partner with Michael R. Paulick in bringing *The Cry of a Stone* to the general public. The importance of this pamphlet cannot be overstated. The work was largely ignored until historian Stephen Foster realized the author, Robert Coachman, was actually Robert Cushman, a Pilgrim Separatist.

Brought to the attention of GSMD by Mr. Paulick, the need became immediately obvious that this rare pamphlet deserved to be published and available to anyone interested in Colonial history.

The next step was to find an annotator and transcriber that could assist readers in understanding the book, published in 1642. One of America's most valued Pilgrim scholars, as well as author of many articles on the Pilgrim Separatists, James W. Baker masterfully interpreted and annotated the book to allow for better understanding. His explanatory notes further enlighten the reader.

Alice Teal, *Mayflower Quarterly* Editor, used her many years of experience and skill to layout the manuscript in a way that makes it understandable and readable. It was Alice that learned first of the opportunity to publish the book and this will be yet one more publication she adds to her legacy with GSMD.

Former Governor General Judith H. Swan, GSMD Publications Committee Chair shepherded the project through proofing, printing, and final publication. Her able and willing expertise produced a volume in which we are all proud.

Christina Scott, Communications Manager at GSMD also generously gave her time and expertise to this effort.

The Cry of a Stone will be a prized addition to the libraries of GSMD members, as well as anyone interested in colonial history. This collectible book will be enjoyed by all of the society's 29,000-plus members as well as others interested in keeping the story of the Pilgrim Fathers alive.

Lea Sinclair Filson, Governor General
General Society of Mayflower Descendants
March 2016

Introduction

The Cry of a Stone is important because it was the only known book written by a Pilgrim in 1619, close to the time of the *Mayflower* sailing. Robert Cushman indicated that he joined the Pilgrim Church when it was established in Leiden in 1609 and spent “ten yeeres in a society of as excellent Christians.”¹ His book outlined solutions for establishing a Christian Church, explained how the Church of England was imperfect, clarified the need to establish a fellowship of Saints, criticized the strict separatists, and provided his eyewitness account of some of the practices of the Pilgrim Church in The Netherlands.²

The short treatise was addressed to all Christians and included a call for them to separate or sequester themselves from the Church of England.³ These ideas were treasonous and Cushman would have been in danger of long imprisonment and perhaps death. Conceivably he intended to have the book published after he sailed to New England on the *Speedwell* and would be out of the reach of the authorities.

His work was rediscovered in modern times, and Cushman was identified as the author, by historian Stephen Foster in a comprehensive article.⁴ Cushman’s writing was first published in 1642, seventeen years after his death in 1625. This posthumous publication and the name spelling variation of Coachman may be the reasons that the book was not previously recognized by many.⁵

Robert Cushman was only about forty-eight when he died in 1625. He was, almost certainly, one of the first *Mayflower* passengers, sailing from London to Southampton in 1620. Cushman was a significant Pilgrim leader and coordinator of the 1620 New England settlement. He was unable to make the 1620 transatlantic sailing on the *Mayflower* due to illness and did not visit Plymouth until his 1621 voyage on board the *Fortune*.⁶ Upon hearing the news of Cushman’s death, William Bradford, then governor of Plymouth, New England, praised Cushman and wrote “[he] was as their right hand with their friends the Adventurers, and for divers years had done and agitated all their business with them, to their great advantage.”⁷

Robert Cushman was born in 1577 in Rolvenden; a small village located about thirty-three miles southwest of Canterbury in the county of Kent. In about 1596 he moved to Canterbury and became apprenticed to George Masters, a local grocer. He probably lived with Masters in the parish of St. George the Martyr until approximately 1602 when they moved to St. Andrew’s parish only about one hundred yards away. Cushman became a freeman grocer in 1605 after completing his apprenticeship. Dr. William Urry, then the Canterbury Cathedral and City Archivist, described Cushman’s early 17th century parish as follows:

The parish of St. George . . . must have been particularly malodorous

for it lay between the cattle market on the one side and the butcher's shambles [slaughterhouse] on the other. Disposal of blood and offal from the shambles was a perpetual problem and even the tough stomachs of Tudor citizens were turned by the tubs of blood and entrails trundled past their doors on summer evenings.⁸

Cushman had been involved in religious controversies since his early years in Canterbury. In 1603 he, with others, was convicted of spreading libels of "Lorde have mercy uppon [*sic*] us" by pinning them to Canterbury church doors. Perhaps they were intended as a protest against the Church of England. This case was brought to the attention of the Archbishop of Canterbury and the ecclesiastical commission.⁹ In 1606, Gilbert Gore, a weaver from Cushman's parish of St. George, was prosecuted for preaching and spreading religion which contradicted beliefs held in the "realm and Church of England."¹⁰ Cushman wrote about this heresy controversy on page thirty-six of his book. The initials G.G. in the margins signified Gilbert Gore and the initials T.W. Thomas Wilson, the rector of St. George.¹¹

Notably, Thomas Reader, a Puritan but not a Separatist, and probably a brother of Sarah Reder or Reader, who married Cushman in 1606, was also involved in both religious controversies. Thomas Reader testified in the 1606 Gore case that "Robert Cushman of Canterbury is also of Gore's opinion." John Sheppard of Canterbury St. George testified that Gore had "corrupted" Cushman.¹²

Cushman's son, Thomas, was christened in February 1607/1608 at St. Andrew's and the Cushman family left Canterbury for Leiden, The Netherlands a year or so later. In 1617 Cushman, a widower, married widow Mary Clarke Shingleton with John Keble as his acquaintance. All three had previously been parishioners of St. George the Martyr, Canterbury, were members of the Pilgrim Church in Leiden, and probably knew each other in England.¹³ It is important to realize that not all Pilgrims were from the Scrooby, Nottinghamshire area as the vast majority of Saints, as Cushman called the Pilgrims, were from other parts of England.¹⁴ There is little information discovered about Cushman's life after he left Leiden in 1619, until his death in 1625 except that covered in William Bradford's *Of Plymouth Plantation*.

For the first time Pilgrim enthusiasts may read Cushman's published original together with a modern transcription. *The Cry of a Stone* is a must read for all those interested in *Mayflower* Pilgrim history.

Michael R. Paulick can be contacted at paulickmike@gmail.com

Michael R. Paulick, Editor

- ¹ Robert Coachman [Cushman], *The Cry of a Stone*, (London: Oulten & Dexter, 1642), The fore-speech to the Reader, A2v. The Pilgrim Archives, Leiden, the Netherlands, 1609, 501A-51-G-33V, 12 Feb, 1609, <http://www.pilgrimarchives.nl/>
- ² Coachman [Cushman], *The Cry of a Stone*, title page, 9-11.
- ³ Coachman [Cushman], *The Cry of a Stone*, 17.
- ⁴ Stephen Foster, "The Faith of a Separatist Layman: The Authorship, Context, and Significance of *The Cry of a Stone*," *William and Mary Quarterly*, Third series, Vol. XXXIV, no. 3, July 1977, 375-403.
- ⁵ Michael R. Paulick, "Pilgrim Robert Cushman's Book: *The Cry of A Stone*," *Mayflower Descendant*, Vol. 60, No. 1 (Spring 2011), 30-35.
- ⁶ William Bradford, *Of Plymouth Plantation 1620-1647*, Samuel Eliot Morison, ed. (New York: Alfred A. Knopf, 1998), 38, 38 n.3, 48, 55, 92.
- ⁷ Bradford, *Of Plymouth Plantation 1620-1647*, 180.
- ⁸ Dr. William Urry, *Christopher Marlowe and Canterbury*, (London: Faber & Faber, 1988), 3. Robert C. Cushman and Michael R. Paulick, "Robert Cushman, Mayflower Pilgrim in Canterbury 1586-1607" *The Mayflower Quarterly*, Vol. 79, No. 3 (September 2013), 226-235.
- ⁹ Canterbury Cathedral Archives (CCA), Kent, England, Court of High Commission, Letter, CCA-DCb-PRC/44/3/p.7, 27 Oct 1603, letter from the ecclesiastical commissioners.
- ¹⁰ Church of England case against Gilbert Gore, CCA-DCb-J/Z/3.26, f37v-f38v, Precedent Book, William Somner.
- ¹¹ Foster, "The Faith of a Separatist Layman," 377, n7.
- ¹² Church of England case against Gilbert Gore, CCA-DCb-J/Z/3.26, f37v-f38v. CCA-DCb-Box/9/45, 1607, Publication of the excommunication of Gilbert Gore of Canterbury. CCA-DCb-PRC/39/30, 1606-1609, Register of depositions, f166r – f173v. F168v, Thomas Reader's testimony "Robert Cushman of Canterbury is also of Gore's opinion." John Sheppard's testimony f172r.
- ¹³ Joseph Meadows Cowper, ed., *The Register Booke of the Parish of St: George the Martyr Within the Cite of Canterburie of Christenings Marriages and Burials. 1538-1800*, (Canterbury: Cross & Jackman, 1891), 15 and 16. Pilgrim Archives, 1004-198-B-64 V, 4 June, 1617, www.pilgrimarchives.nl.
- ¹⁴ Johanna W. Tammel, compiler, *The Pilgrims and other People from the British Isles in Leiden 1576-1640*, (The Mansk-Svenska Publishing Co. Ltd. Isle of Man, 1989), 297-310.

Preface

The recovery of Robert Cushman's forgotten *The Cry of a Stone* (1642) is not only an important addition to our library of Pilgrim writings but also a singularly clear and cogent explanation of just what motivated the Scrooby congregation to separate from the Church of England. It also illuminates the differences between the relatively moderate Leiden Church and the radical Strict Separation movement. Presented from a layman's perspective, Cushman's short work is far easier to comprehend today than the complex and extensive theology John Robinson developed in answer to Separatism's many critics. However, although the book ably speaks for itself, there are perhaps some theological principles that may not be as familiar to modern readers as they were to the original doctrinally-informed readership.

The primary principle is that there is only one form of true Christianity, revealed in the Bible in the practice and injunctions of the "primitive" Apostolic Church. It was imperative that all true Christians acknowledge and obey these examples to the utmost of their ability, whatever the cost in worldly terms.

A second principle is based on the doctrine of "predestination," that God had already made His choice as to whom would be saved throughout history. Only the "Elect," (i.e., "Saints" destined for salvation) could be members of and benefit from the devotions in a true Church. The unregenerate or unsaved multitude had to be excluded from fellowship in any voluntarily-gathered and covenanted congregation organized to New Testament precedent. As all international or national churches on the Catholic, Orthodox or Anglican models not only demanded universal membership but also corrupted Christian worship with man-made modifications, they could not be considered true Christian churches at all. It was therefore essential that the faithful separate or "sequester" themselves out of these false institutions and institute true churches of their own.

Christians universally agreed that after Christ had established the Christian Church, the Elect, whether living or dead, were joined together in a single diachronic (throughout time) spiritual community. This was referred to as the "invisible" church. "Visible" churches were individual congregations of living members of Christ's Church of the Gospel at particular points in history. It should be noted that although members of the invisible church were promised salvation, it was not a passive process. They had to abide by their Covenant with God with active repentance, undergoing the heartfelt conversion that led to "justification, sanctification and glorification" in the process of salvation. In Separatist opinion, this could only occur in a duly gathered and well-ordered visible church.

Cushman's arguments follow from these principals. They attempt to answer objections from both the Anglican Church's reformers who felt such strict measures were uncalled for, and from more extreme Separatists whose demands for perfection were unrealistic and self-defeating. What may be of particular interest to modern readers is how this clarifies the Pilgrims' contested reputation for religious tolerance. The Pilgrims have of late been criticized as intolerant in censuring Roger Williams, John Lyford or the Quakers. That they didn't meet our standards for disinterested acceptance of multiple religious viewpoints is true. However this ignores the fundamental importance with which Leiden Separatists regarded true Christian worship, and the latitude they extended to the "unregenerate." The Separatists knew that their beliefs would conflict with other people's consciences and they did not force anyone to conform. Only a minority of Plymouth residents were ever accepted into full church membership. However, they were not about to allow dissidents to lead people into perceived "error," asking them rather to keep their views to themselves. As Cushman shows, they embraced a toleration unknown among the Anglican Church or Strict Separatists. For that they deserve our admiration and understanding, not intolerance for failing to meet twenty-first century standards.

James W. Baker, Annotator and Transcriber

THE CRY OF A STONE

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THE CRY OF A STONE

THE
CRY OF A STONE,
OR,
A TREATISE;
SHEWING
VVHAT IS THE RIGHT
Matter, Forme, and Government of the
visible CHURCH of CHRIST.

How, and wherein the present Church of *England*
is wanting and defective, both in the body of the
Land, and in the *Parochiall* branches thereof,

With divers Reasons and Grounds taken from the
Scriptures, to perswade all that feare GOD, rather to
suffer any afflictions at the hands of men, than to submit to
mans carnall policy and humane devices in the worship
of God, or be deprived of the sweet fellowship of
the Saints in the right order of the *Gospel*.

Together with a just reproofe of the over-strained and
excessive separation, contentions and divisions of such
as commonly are called *Brownists*.

By Robert Coachman.

Jer. 15. 19. *If thou take the pretious from the vile, thou shalt be as my mouth.*
Ezra 4. 3. *It is not for you, but for us to build an house to the Lord God*
of Israel.

Psal. 50. 16. 17. *What hast thou to doe to take my Covenant in thy mouth,*
seeing thou hatest nurture?

LONDON,

Printed by R. Oulton and G. Dexter, and are to be
sold at the Stationers, 1642.

THE CRY OF A STONE

21st CENTURY TRANSCRIPTION

James W. Baker, Transcription & Annotation
Alice C. Teal, Design



A FORE-SPEECH

TO the READER.

I*s neither to get moncy nor credit, gentle Reader, that I have undertaken this taske, and written this Treatise; for I am neither in name nor in truth so famous as to gaine either of these by writing, but even simple necessitie, and the violent conviction of truth and mine owne conscience hath drawne me thereunto; and I know, that if I have any reward in this world, it will be none other then to be reckoned and rewarded amongst thieves and malefactors, but let God doe what him pleaseth.*

*It grieveth mee much, that no man of greater eminence and learning will take in hand this taske, that could have done it better, and also with much better acceptation then ten thousand such as my selfe is; but what shall I say? since they all hold their peace, let this be accounted as the confused murmure, or Cry of a Stone, which uttereth a vehe- Luke 19.40
ment (though unknowne) language, when they that*

A 2

treade

FORE-SPEECH

To the Reader

It is neither to get money nor credit, gentle Reader, that I have undertaken this task and written this Treatise; for I am neither in name nor in truth so famous as to gain either of these by writing, but even simple necessity and the violent conviction of truth and mine own conscience hath drawn me thereunto; and I know that if I have any reward in this world, it will be none other than to be reckoned and rewarded amongst thieves and malefactors, but let God do what he pleaseth.

It grieveth me much that no man of greater eminence and learning will take in hand this task that could have done it better, and also with much better acceptance than ten thousand such as myself, but what shall I say? Since they all held their peace, let this be accounted as the confused murmur, or The Cry of a Stone,¹ which uttereth a vehement (though unknown) language when they that

A Fore-speech

treade upon it with high lookes, are both deafe and dumbe.

Indeed, these matters concerning the right gathering, constituting and governing the Church, are in our dayes matters of great difficulty, and deserve the greatest care and paines of the deepest wits, and greatest learning that is amongst us; though not in it self more difficult then other points, but because of the strong opposition of the times, which hath long striven to darken the cleare light of the truth in these points, and to uphold humane devices and traditions, which in stead of truth, take up place in our time: That as the preaching of the death and resurrection of Christ was to the Gentiles
Cor. 1. 23. *(that doted on carnall wisdom) foolishnesse; so in our time, when more state and glory is used for the gathering and governing of the Church, then ever Christ or his Apostles appointed, what marvell is it, though it seeme a base and foolish thing, to speake of gathering the visible Church of Christ by here and there a man out of countries and cities? when it is now no great matter to bring a whole Nation, consisting of divers millions, of men and women, to be a visible Church of Christ in one day. And indeed if such wonders could be wrought, as are pretended, our Saviour Christ had neede, I feare if he should come in our dayes, that made question whether hee should*

read upon it with high-looks are both deaf and dumb.

Indeed, these matters concerning the right gathering, constituting and governing the Church are in our days matters of great difficulty and deserve the greatest care and pains of the deepest wits and greatest learning that is amongst us, though not in itself more difficult than other points but because of the strong opposition of the times which hath long striven to darken the clear sight of the truth in these points, and to uphold human devices and traditions, which instead of truth, take place in our time. That as the preaching of the death and resurrection of Christ was to the Gentiles (that doted on carnal [worldly] wisdom) foolishness, so in our time, when more state and glory is used for the gathering and governing of the Church than ever Christ or his Apostles appointed, what marvel is it, though it seem a base and foolish thing to speak of gathering the visible Church of Christ² by here and there a man out of countries and cities, when it is now no great matter to bring a whole Nation, consisting of divers millions of men and women to be a visible Church of Christ in one day? And indeed if such wonders could be wrought as are pretended, our Savior Christ had a needless fear if he should come in our day that questioned whether he

to the Reader.

should find faith on the earth, or not? For all our Luke 18. 8.
Nation is faithfull, and we need not cry out with
David for help to God, because not a godly man is Psal. 12. 1.
left, but may rather stand forth and challenge the
powers of hell, and say, bestirre thee Divell, for here
is scarce an ungodly man left.

But if after all these loud boastings it be yet as
hard to find faithfulness & sincerity as ever it was,
and that our stately Religion, be (in the most part)
rather a superstitious custome to breed security, then
any matter of weight or worth to rejoyce in; and
that Gods people are still few, and scarce one of a
hundred; if this be true, as heaven and earth knowes
it to be true, then no man should adventure upon
the bare applause of the times, or common customes
of the multitude; but should try himselfe by a more
better and sounder rule, lest he run with the multi-
tude in the broad way that leads to death.

But whom shall I appeale to for judgement of
this booke? it is an old maxime, and a new Oracle;
that the judgement of the vulgar is worth nothing,
so as if it have no approbation of Divines, it may
be carryed to the furnace.

And as for the most part of our formall Schollers,
who have set Divinity in the pillory, and wrote over
it, The Church of England, & make it their deapest
study to set times and truth at unity, having by

should find faith on the earth or not? For all our Nation is faithful, and we need not cry out with David for help to God, because not a godly man is left, but may rather stand forth and challenge the powers of hell and say, "bestir thee, Devil", for here is scarcely an ungodly man is left.

But if after all these loud boastings, it be yet as hard to find faithfulness and sincerity as ever it was, and that our state religion be (in the most part) rather a superstitious custom to breed security then any matter of weight or worth to rejoice in, and that God's people are still few and scarce one of a hundred. If this be true, as Heaven and Earth knows it to be true, then no man should adventure upon the bare applause of the times or common customs of the multitude, but should try himself by a more better and sounder rule, lest he run with the multitude in the broad way that leads to death.

But whom shall I appeal to for judgment of this book? It is an old maxim and a new oracle that the judgment of the vulgar is worth nothing, so as if it have no approbation of Divines [clergymen], it may be carried to the furnace.

And as for the most part of our formal³ scholars, who have set divinity in the pillory and wrote over it the Church of England and make it their deepest study to set times and truth at unity, having by

A Fore-speech

Judg. 12. 6. long custome so clipped the holy tongue, that they cannot pronounce Shibolet, but setting onely a face upon Religion, have like Water-men gone backward so fast from it, till they come betweene the consumption of grace, and the assumption of preferment; from such I must appeale, as no fit Judges in this controversie, expecting rather that they should be tormentors and butchers of all such as call any of their formall courses in question, then be patient hearers of any thing that striketh at their outward glory.

I use these names on-ly for distinction, not affecting it.

Also for the Reformists, though their grounds looke the same way that mine doe, yet many of them have suffered their eyes so to dazle upon their formall neighbours (who with a little yeelding to the times, sit warme in their nests, and live more like Princes than Apostles) that now they begin to call their owne wisdoms and soundnesse in question, and rather suspect that their owne hearts have deceived them, then that the truth hath overswayed them, and are much more willing to embrace any counsell that may procure them fleshly liberty, then lend an eare to ought that shall perswade them to a stricter or better course, and therefore I dare not permit them for Judges therein. Neither indeed is there any whom these times will acknowledge for a Divine, which is not more or lesse tainted with the
corrupti-

long custom so clipped the holy tongue that they cannot pronounce Shibboleth"⁴, but setting only a face upon religion, have like watermen [boat rowers] gone backward so fast from it till they come between the consumption of grace and the assumption of preferment. From such I must appeal as no fit judges in this controversy, expecting rather that they should be tormentors and butchers of all such as call any of their formal courses in question than be patient hearers of anything that striketh at their outward glory.

Also for the Reformers, though their grounds [premises] look the same way that mine do, yet many of them have suffered their eyes so to dazzle upon their formal neighbors (who with a little yielding to the time sit warm in their nests and live more like princes than Apostles) that now they begin to call their own wisdom and soundness in question, and rather suspect that their own hearts have deceived them than that the truth hath overswayed them. They are much more willing to embrace any counsel that may procure them fleshy liberty than lend an ear to aught that shall persuade them to a stricter or better course, and therefore I dare not permit them for judges therein. Neither indeed is there any whom these times will acknowledge for a Divine which is not more or less tainted with the

to the Reader.

corruptions of this age, but if he be scrupulous, and will not swallow up all, and hold his tongue at that for which his heart smiteth him, hee may as well be canonized for a Saint in Rome, as registred for a Divine in England, but shall passe under the terme of a puney or busie fellow, notwithstanding any gifts of learning or other endowments, that so the Argument of the Iewes against Christ, Iohn 7.48. may alwayes be in a readinesse to stop the mouthes of the simple.

And as little hope is there of any equall sentence from any of the strict separation, seeing if a man agree with them in all points, save one onely (though it be but about hearing a Sermon in an old Temple) they will account him as bad as the worst; If any shall like this project, they must surely be men of name, whatsoever they be of nature; and therefore I may well say, I will appeale to no body, but onely to him that judgeth without respect of persons.

And in the meane time, I must account it my greate crosse, that I must thus differ from so many learned and godly men in these points, and loth I was to doe it, but that necessity constrained mee, and the more, for that I see many Christians intangled in the boughs of the tree, which never observe the cause that lyeth in the roote, being assured that if they lived in a Church that in the body thereof

corruptions of this age. But if he be scrupulous and will not swallow up all and hold his tongue at that for which his heart smiteth him, he may well be canonized for a saint in Rome as registered for a Divine in England, but shall pass under the terms of a puny [inferior] or busy [meddlesome] fellow, notwithstanding any gifts or learning or other endowments, that so the argument of the Jews against Christ, John 7.48, may always be in a readiness to stop the mouths of the simple.

And as little hope is there of any equal [equivalent] sentence from any of the strict separation, seeing if a man agree with them in all points save one only (though it be but about hearing a sermon in an old temple [church building]), they will account him as bad as the worst. If any shall like this project, they must surely be men of name whatsoever they be of nature, and therefore I may well say, I will appeal to nobody but only to him that judgeth without respect of persons.

And in the meantime, I must account it my great cross that I must thus differ from so many learned and godly men in these points, and loath I was to do it but that necessity constrained me and the more, for that I see many Christians entangled in the boughs of the tree which never observe the cause that lieth at the root, being assured that if they lived in a Church that in the body

A fore-speech

thereof were the feare of God, those abuses and corruptions would soone be remedied, but being otherwise, you may as well rob Micah of his Idolls, and heare no complaint, as you may strip them of their corruptions, and heare no clamour.

Judg. 18. 24

Three things there are required of him that shall oppose these evils of our dayes: First, integrity of life, and a conversation unblameable, for else it is probable that his strictnesse in these points, proceedes rather from corruption than grace, that hath not taught himselfe the great and weightie points of the Law, before he contend with others for matters of lesser moment, yea, and though hee use never so great wisdom of words, or weight of Argument, yet no great blessing of God, nor reverence of man can be expected upon his labours, who preacheth not as well with his conversation as with his lips.

Mat. 23. 23.

The second thing required, is an experimentall knowledge of the things stood for, beside the evidence of Scripture, and force of reason; he that will distinctly discourse of these things, and be able to refell the subtile evasions and colourable glosses of the opposites, had need to have lived sometime in a Church and fellowship of Saints under the pure Ordinances of the Gospel,
so

whereof were the fear of God, those abuses and corruptions would soon be remedied, but being otherwise, you may as well rob Micah of his Idols and hear no complaint, as you may strip them of their corruptions, and hear no clamor.

1. Three things there are required of him that shall oppose these evils of our days. First, integrity of life and a conversation [social interaction] unblameable, for else it is probable that his strictness in these points, proceeds rather from corruption than grace that hath not taught himself the great and weighty points of the Law before he contend with others for matters of lesser moment. Yea, and though he use never so great wisdom of words or weight of argument, yet no great blessing of God nor reverence of man can be expected upon his labors who preacheth not as well with his conversation as with his lips.

2. The second thing required, is an experimental ⁵[experiential] knowledge of the things stood for, beside the evidence of Scripture and force of reason. He that will distinctly discourse of these things and be able to wrestle the subtle evasions and colorable glosses⁶ of the opposites [contrary arguments] had need to have lived sometime in a church and fellowship of Saints under the pure Ordinances of the Gospel⁷

to the Reader.

so shall hee be more sensible of the corruption and bondage which is in these Assemblies, and more settled to love and maintaine the purity and liberty of the Gospell in the right order thereof.

The third thing required, is, to count the cost, and to have the price ready to lay downe whensoever it is called for, be it goods, be it liberty, be it life; for should a man be never so able to dispute, and had never so much experience and sincerity in him, yet if also hee be not of a resolved disposition to suffer and endure all that man can inflict upon him, and to seale with his blood what he hath written with his pen, or practised by his course, it will not much availe, though it be never so cleare and evident: Besides, the Lord doth wonderfully advance his glory and Gospell, by the sufferings and blood of his servants, and giveth a blessed memoriall of them; but as for the timorous and fearefull, that in all their professions must make a faire shew in the flesh, though Luke 3. 14. 28 they have the tongues of men and Angels, yet the Gal. 6. 12. 3 Lord never much honoureth such a profession. 1 Cor. 13. 11

Now, how farre my selfe shall be found approveable in these things may be questioned; and for me to speake in praise of my selfe, were worst
a of

o shall he be more sensible of the corruption and bondage which is in these assemblies, and more settled to love and maintain the purity and liberty of the Gospel in the right order thereof.

5. The third thing required is to count the cost and to have the price ready to lay down whensoever it is called for, be it goods, be it liberty, be it life, for should a man be never so able to dispute and had never so much experience and sincerity in him, yet if also he be not of a resolved [resolute] disposition to suffer and endure all that man can inflict upon him and to seal with his blood what he hath written with his pen or practiced by his course, it will not much avail, though it be never so clear and evident. Besides, the Lord doth wonderfully advance his glory and Gospel by the sufferings and blood of his servants and giveth a blessed memorial of them, but as for the timorous and fearful that in all their professions must make a fair show in the flesh, though they have the tongues of men and Angels, yet the Lord never much honoreth such a profession.

Now, how far myself shall be found approvable in these things may be questioned, and for me to speak in praise of myself were worst

The fore-speech

of all; and it is ten times easier to give good counsell to others, than to follow it ones selfe; and confident and conceited men are more often foyled when they come to examination and tryall, then those that retaine in themselves some feare and doubting.

1. As touching my life and conversation, though the conscience of mine owne infirmities which are open and bare before the All-seeing eye, might cast mee upon the earth, and stop my mouth for saying ought, But God be mercifull to me a sinner; yet since by his grace I have beene kept in all my wanderings and temptations, from putting forth my hand to iniquity, or running into any scandalous evil, to the wounding of my conscience, and slander of Religion; why should the operation of this grace be buried in oblivion, and not rather be acknowledged to the eternall praise of his power and goodnesse unto me?
2. And as for my experience in the right order and constitution of the visible Church, I served an Apprentise of ten yeeres in a society of as excellent Christians, and under the purest orders and most profitable meanes that (I thinke) in this fraile life can be obtained. In which Church, though I were one of the least of the least of all the members, and from whom by simple necessity
- I

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to the Reader.

*I was forced to depart; yet I was neither so idle 2 Pet. 1. 8.
nor unprofitable amongst them, but that the
things which passed there, made some impression
in me, which I trust shall not be worne out whilst
I live; neither am I so ungratefull to my friends,
or unmercifull to my Countrey-men, or so carelesse
of the honour of Christ, that I should bury in ob- 2 Tim. 1. 4.
livion those worthy things which I have learned
and seene, and which would at one instant put
an end to many endlesse controversies and intangle-
ments wherewith my Christistian countrey-men
are snared, and know not how to get out of them.*

*And although there be many more fitter to
handle these things, and more able to suffer for 2.
them; yet since all our sufficiencie is from God,
I despaire not wholly of my selfe, but trust that 1 Cor. 3. 15.
for the furtherance of his glory, his power shall
be perfected by my weaknesse, and that I shall
be made able through him with patience, yea, Heb. 11. 35.
with joy to suffer the spoyling and losse of all
that in this fraile state is lent me.*

*And though the time is come that judgement
must begin at Gods House, I trust that I shall 1 Pet. 4. 17.
be content to be one of the first that shall
leade the way to the shambles, and not feare
to give my selfe to him that lent it mee, and Psal. 44. 22.
to lay it downe for his glory on earth, which
a 2 givethb*

I was forced to depart, yet I was neither so idle nor unprofitable amongst them but that the things which passed there made some impression in me, which I trust shall not be worn out whilst I live. Neither am I so ungrateful to my friends or unmerciful to my countrymen or so careless of the honor of Christ, that I should bury in oblivion those worthy things which I have learned and seen, and which would at one instant put an end to many endless controversies and entanglements wherewith my Christian countrymen are snared and know not how to get out of them.

3. And although there be many more fitter to handle these things and more able to suffer for them, yet since all our sufficiency is from God, I despair not wholly of myself, but trust that for the furtherance of his glory his power shall be perfected by my weakness and that I shall be made able through him with patience, yea, with joy to suffer the spoiling and loss of all that in this frail state is lent me ⁹.

And though the time is come that judgment must begin at God's House, I trust that I shall be content to be one of the first that shall lead the way to the shambles [slaughterhouse] and not fear to give myself to him that lent it me, and to lay it down for his glory on earth, which

The fore-speech

giveth me eternall glory in Heaven, which that I may doe in a right manner, and for a right end, as well as in a just cause, I earnestly intreat the fervent supplications and prayers of all the Saints
Acts 5. 41. *night and day for me, that I may indeede rejoyce, that I am counted worthy to suffer for that part of the Gospell, which this stately age will not endure to heare of.*

I have written very short and brieft, partly for that this age having beene so long dilled with tedious volumes and discourses can now brooke nothing but what runs post, and that which is brieft and various, partly that I might spend little time in writing, and avoyd great charge in printing; but principally because I find, that things are easiest understood, when they are set downe shortly, and when there is no enterlacings or surplusage of words, more then barely to expresse the thing intended. I have endeavoured for a plaine and familiar stile, and yet avoyded light or affected phrases; I have traduced no mans person, otherwise than as the things beare witness against them, I have given all the honour to men that I may, with
Job 32. 22. *fear of my Maker: And if yet either the matter or manner be defective, or any thing out of joynt, remember still it is but the Cry of a*
Stone,

giveth me eternal glory in heaven, which that I may do in a right manner and for a right end as well as in a just cause, I earnestly entreat the fervent supplications and prayers of all the Saints night and day for me that I may indeed rejoice that I am counted worthy to suffer for that part of the Gospel which this froward age will not endure to hear of.

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to the Reader.

Stone, which never learned to speake either Latine or English in any Schoole whatsoever: And take heed of stumbling over the truth, for some balkes in the way: but if the thing aimed at be the right setting of the Saints in the order of the Gospel, otherwise than the vaine ostentation and pompe of this age will permit, rather set thy selfe to helpe the Author to beare his crosse, and follow Christ in his temptations, then like a Sycophant, to sit downe and scoffe at his wants of learning and eloquence. Luke 22.28
Mat. 19.28.

The Lord of his mercy pardon all our aberrations and failings, and give us grace to seeke him earnestly in love and sincerity, that our true comfort may increase here, and our eternall comfort remaine hereafter.

Thine in the Lord,

Robert Coachman.

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An Advertisement to the Reader.

TO the end that the ingenuous and godly designe of this Author (*of reconciling these differences betwene those Christians of the English Parishes, and those of the Separation*) may not miscarry, observe, that in blaming the Church of England, and the Ministry thereof, hee doth not meane the personall Graces, Knowledge and Learning of any Christians there; but he blames the confused manner of gathering Churches by house rowes of all sorts: and by the Ministry, hee meanes the externall office conveyed to them by that authority which hee doth justly oppose.

And when he speaks of the Separation, hee is not against the cause, much lesse the moderate way of the Churches of the Separation, nor their rejecting of the prophane world from those privileges, proper and peculiar to a visible Church; as seales, censures, &c. but he speaks against those personall errors of some who professe separation & their erroneous opinions, who deny all visible Christians in the parish assemblies, and thereupon leave them in personall communion; as Prayer, Preaching, Conference, &c. Now the God of all grace and mercy so dispose of all his servants, that the great affaires of Jesus Christ may not miscarry in their hands, but that they may at last so discover errors, that they may attain both peace and truth, *Amen.*

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And when he speaks of the Separation, he is not against the cause, much less the moderate way of the churches of the Separation nor their rejecting of the profane world from those privileges proper and peculiar to a visible Church, as seals [guarantees of salvation], censures, &c., but he speaks against those personal errors of some who profess separation and their erroneous opinions who deny all visible Christians in the parish assemblies, and thereupon leave them in personal communion, as prayer, preaching, conference, &c. Now the God of all grace and mercy so dispose of all his servants, that the great affairs of Jesus Christ may not miscarry in their hands, but that they may at last so discover errors that they may attain both peace and truth, *Amen.*

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The CRY of a STONE,

Of the essentiall marks and notes of the visible Church.



Here is nothing that can rightly be described by any speciall Ornaments or privilegedes thereof, but hee that will make a true and proper definition of any thing, must describe it by such properties as are so essentiall to the thing, as that being there, they make it to be that it is, and being absent, it ceaseth to be any more the same. **SECT. I.**

The Church is often compared to a house, yea, called Gods *House*: Now, no man can describe a house by the ornaments and furniture thereof, but onely by the matter and forme; both which being together, there is indeed a house, but if either be absent, the house cannot be. *1. Tim. 3. 15.*

Indeed, when materials are framed, wee sometimes say, there is a house, though no forme appeare; but such speaking is improper, and it may rather be said, there is stufte for a house, then a house indeed: so in regard of the true materials of the Church, the people of God, whose hearts are framed to holinesse and sanctitie, dwelling here and there in the world, and never combining into a body, nor, perhaps, knowing they should so doe, may yet be said in an improper kind of speaking, to be the Church of God; but this cannot be said, but of the Church in generall and universall, combined and knit together by one spirit, partakers of one hope, and expesters of one glory.

For touching the visible Church, which presents it selfe to the outward eye, the case is otherwise; and we may not account all visible Christians a visible Church; for by a visible Church, wee meane a company or congregation assembling together. Now, a man may be a visible Christian, and never come at such an assembly, much lesse be a joyned member in the policie thereof.

Neither doe we meane that every assembly or congregation is the Church of God, though the word be indifferently used; for there is *the Church of evil doers*, and there is a *Church* of tumultuous railers. *P sal. 26. 5. A. 19. 45.*

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In

THE CRY OF A STONE

Of the essential marks and notes
of the visible Church

SUBJECT. 1.

There is nothing that can rightly be described by any special ornaments or privileges thereof, but he that will make a true and proper definition of anything will describe it by such properties as are so essential to the thing as that being where they make it to be that it is, and being absent, it ceaseth to be any more the same [thing].

The Church is often compared to a house, yea, called *God's House*. Now, no man can describe a house by the ornaments and furniture thereof, but only by the matter and form, both which being together there is indeed a house, but if either be absent, the house cannot be.

Indeed, when materials are framed, we sometimes say there is a house though no form appear, but such speaking is improper and it may rather be said there is stuff for a house than a house indeed, so in regard of the true materials of the Church, the people of God, whose hearts are framed in holiness and sanctity, dwelling here and there in the world and never combining into a body, nor perhaps knowing they should so do, may yet be said in an improper kind of speaking to be the Church of God, but this cannot be said but of the Church in general and universal combined and knit together *by one spirit, partakers of one hope* and expecters of one glory.

For touching the visible Church, which presents itself to the outward eye, the case is otherwise and we may not account all visible Christians a visible Church, for by a visible Church we mean a company or congregation assembling together. Now, a man may be a visible Christian and never come at such an assembly, much less be a joined member in the polity thereof. Neither do we mean that every assembly or congregation is the Church of God, though the word be indifferently used, for there is the *Church of evil doers* and there is a *Church* of tumultuous railers.

The visible
Church de-
scribed.

In a word, the visible Church of Christ is a company of people externally holy, or called *Saints* which combine and meet together, intending to performe the whole will and worship of God, according as it is or shall be revealed to them.

1.
Matth. 18. 30.

I say they are a company; for one man cannot be a Church, but there must be *two or three* at least, and not above such a number, as may ordinarily meet together, and these must be externally *holy*; that is, such as by their faith and conversation appeare unto men to be Gods children and his *elect*; for of the heart onely God must be the judge; and if the profession be sound and the conversation honest in the outward appearance and manifestation, wee have not to doe to examine any further, but ought in charitie to judge men to be such as outwardly they appeare, leaving secret things to God.

2.
1 Cor. 1. 2.
Phil. 1. 7.
1 Thes. 1. 4.

I say further, th it these *Saints* must combine and assemble together, and that not by compulsion or accident, but voluntarily covenant and gather together to performe with heart and tongue the whole will and worship of God for the building up of themselves in all the knowne wayes of God, *comforting the feeble minded, helping the weak, rectify the stragler, and convince the opposite.*

3.
1 Cor. 14. 26.
Psal. 110. 3.
Neb. 10. 25.
1 Thes. 5. 14.
Tie. 1. 7. 10.

4.
Mat. 20. 22.

I say (intending to performe the whole will of God) for they may at the first be ignorant of many things appertaining to the service of God, and yet bethe Church of God: for it is with a Church in her minority, as with a Christian at his first conversion, who hath onely a generall resolution to doe the whole will of God, but the particulars of that obedience, hee performeth by steps and degrees, as hee commeth to learne and understand them: so a company of godly men may become a Church, and performe with sinceritie and modestie, such things as they know and understand at the first, and when God giveth them further knowledge and meanes, to proceed to other practises, as the Christian women in *Philippi*, who at the first assembled together, having (as it seemeth) no other exercise but Prayer, and yet after ward there was a very compleate and famous Church of *Saints*, having both *Bishops and Deacons*.

Act. 9. 6.
6. 10. 33.

Act. 16. 13.
Phil. 1. 2.

Wheresoever therefore there is an assembly of godly men knit together, and performing the worship of God (though but in part) it may truly be said of them, as *Jacob* said of the servants of God, when he saw them marching so diligently, this is none other then *Beth-el*, the house of God, this is a proper visible Church.

Gen. 28. 12. 17.

And wheresoever other assemblies are, then of faithfull Christians, whatsoever ordinances of God they have, yet they stand them in no more stead then circumcision did the *Sichemites*, but so often as they take up the name of God, and performe any religious service unto him, whilest they hste to be reformed, so often they are guilty of usurpation and intrusion upon that which appertaineth not to them, and are manifest

Gen. 34. 25.

Psal. 50. 16. 17.

In a word, the visible Church of Christ is a company of people externally *holy*, or called Saints, which combine and meet together, intending to perform the whole will and worship of God according as it is or shall be revealed¹¹ to them.

I say they are a company, for one man cannot be a Church, but there must be *two or three* at least, and not above such a number as may ordinarily meet together, and these must be externally *holy*, that is, such as by their faith and conversation appear unto men to be God's children and his elect, for of the heart only God must be the judge. If the profession be found and the conversation honest in the outward appearance and manifestation, we have not to do to examine any further but only in charity to judge men to be such as outwardly they appear, leaving secret things to God.

I say further, that these Saints must combine and assemble together¹², and that not by compulsion or accident but *voluntarily* covenant and gather together to perform with heart and tongue the whole will and worship of God for the building up of themselves in all the known ways of God, *comforting the feeble minded, helping the weak, rectifying the straggler, and convincing the opponents*.

I say (intending to perform the whole will of God) for they may at the first be ignorant of many things appertaining to the service of God, and yet be the Church of God, for it is with a Church in her minority, as with a Christian at his first conversion who hath only a general resolution to do the whole will of God, but the particulars of that obedience he performeth by steps and degrees as he cometh to learn and understand them. So a company of godly men may become a Church and perform with sincerity and modesty such things as they know and understand at the first, and when God giveth them further knowledge and means to proceed to other practices, as the Christian women in *Philippi* who at the first assembled together, having (as it seemeth) no other exercise but prayer, and yet afterward there was a very complete and mous Church of Saints, having both *Bishops*¹³ and *Deacons*.

Wheresoever therefore there is an assembly of godly men knit together and performing the worship of God (though but in part), it may truly be said of them, as *Jacob* said of the servants of God when he saw them marching so diligently, this is none other than *Bethel, the house of God*; this is a proper visible Church.

And wheresoever other assemblies are then of faithful Christians, whatsoever Ordinances of God they have, yet they stand them in no more stead than circumcision did the *Shechemites*,¹⁴ but so often as they take *up the name of God* and perform any religious service unto him, *whilst they hate* to be reformed, so often they are guilty of usurpation and intrusion upon that which appertaineth not to them, and are

manifest takers of Gods name in vaine, whom he will not hold guiltlesse. *Exod. 20. 7.*

They therefore are much mistaken, who describe and marke out the Church by the Ordinances; for as circumcision availed not the *Sichemites*, nor the *Arke* of God the *Philistims*, even so the most glorious Ordinances of God being used by such as are not his children, are as a Parable in the mouth of a foole, and so farre they are from making wicked men Gods Church, as that the more they use them before they have faith and grace, the greater is their sinne, and the further off they are from being either Gods Church or children. *1 Sam. 5. 4, 9. Prov. 15. 8.*

The preaching of the Word can be no mark of the visible Church, otherwise than as it is an effectual instrument to prepare men therunto; for it was preached amongst *Baals Prophets*, and amongst the *Athenians*, *Ninivites*, *Babylonians*, &c. yet were neither of these Gods Church or people. *Noah* preached powerfully to the old world, yet were they not Gods Church. The *Turks* and *Indians* have had the Word preached to them, yet no man will say they are the visible Church of Christ, neither can the Sacraments be any marke of the Church at all, since they make nothing to be which was not the same before, but onely confirme something which before was. A *Spanish* Frier with a scoupe baptized a thousand silly *Indians* at one time, which were drawne together by a stratagem, were these now any thing the more Gods Church; and if he should have given them the other Sacrament also, had it availed any thing the more, or if in stead of this Frier there had been one of the most godliest Ministers in all *Europe*, had it not beene all one, so long as the people had not faith nor grace? so that it is plain, that holy people, and not holy ordinances give the being to the visible Church, & it is no more an argument to prove a company of carnall and irreligious people to be Gods Church, because they have amongst them his sacred ordinances, then a true mans purse in the hand of a thiefe is an argument to prove a thiefe a true man. *1 King. 18. 19. 25. and 22. 19. 18: 17. 23: Job. 3. 4. 5. 1 Pet. 3. 19, 20. The Word and Sacraments the marks of the visible Church.*

manifest takers of God's name in vain, whom he will not hold guiltless.

They therefore are much mistaken who defend and mark out the Church by the ordinances, for as circumcision availed not the *Shechemites* nor the *Ark* of God the *Philistines*, even so the most glorious Ordinances of God being used by such as are not his children are as a *parable in the mouth of a fool*, and so far they are from making wicked men God's Church, as more they use them before they have faith and grace, the greater is their sin, and the further off they are from being either God's Church or children.

The preaching of the Word can be no mark of the visible Church otherwise than as it is an effectual instrument to prepare men thereunto, for it was preached amongst *Baal's prophets*, and amongst the *Athenians*, *Ninevites*, *Babylonians* &c., yet were neither of these God's Church or people. *Noah* preached powerfully to the old world, yet were they not God's Church. The *Turks* and *Indians* have had the Word preached to them, yet no man will say they are the visible Church of Christ, neither can the Sacraments be any mark of the Church at all, since they make nothing to be which was not the same before, but only confirm something which was before. A *Spanish* friar with a scoop baptized a thousand silly [naïve] *Indians* at one timewhich were drawn together by a stratagem, were these now anything the more God's Church, and if he should have given them the other Sacrament also, had it availed anything the more, or instead of this friar there had been one of the most godliest ministers in all *Europe*, had it not been all one so long as the people had not faith nor grace? So that it is plain that holy people and not holy ordinances give the being to the visible Church, and it is no more an argument to prove a company of carnal and irreligious people to be God's Church because they have amongst them his sacred Ordinances than a true [honest] man's purse in the hand of a thief is an argument to prove a thief a true man.

The visible Church hath right to all Gods Ordinances.

SECT. 2. IT is then a societie of religious and faithfull people, that have right to Gods spirituall Ordinances, and such onely may, and must use them, so farre as they are able. They are all of them to strive to
1. Cor. 14. 1. 2. *attaine the best gifts, and especially to prophesie, yea, and if it were possible,*
Heb. 5. 12. *to be Doctors, and that not in bare conceit, but in truth and soundnesse,*
1. Cor. 16. 18. *and such amongst them as excell in gifts and graces they are much to*
& 14. 29. 30. 31 *live and reverence, and also to encourage them to the orderly use of the*
grace they have received, without hiding their talent, that so all may
learne and receive comfort.

And because all good men have not one and the same gift, therefore every one is advisedly to consider, what his portion is, and what he may take to, and where he must stay, that none run beyond their line, presume above *that which is meet.*

1. Cor. 10. 16.
Rom. 12. 3.
1. Cor. 12. 4. 5. 6.
 The gifts of the Church.
 Some have the gift of utterance, and are fluent in speech, others a gift of discerning to judge of that which is uttered: some are excellent in prayer, others are sweet in singing, some are apt to move profitable questions, others prompt in answering them, some can dispute very profitably, others can receive much helpe by disputation, &c.

And many times they which are of little manifestation, and least scene to meddle in publique passages are most holy and strict in their conversation, whose examples doe often times *preach* as profitably as if they had the greatest fluencie of speech that could be.

Neither must the Saints be envious against one another, because they have not one and the same gift: for one and the same spirit worketh diversly in all the members of the Church, that this spirituall body may be compleate, and performe all spirituall offices; as the naturall body hath divers members, and all for severall offices, much lesse may any hide their talent, because it is not of the same measure with others: since he which had but one talent was required to traffique as well as he that had five, and all the servants are commanded
Mat. 25. 26. 27.
Mar. 13. 24. 27 to *watch* as well (though not so much) as the *Porter.*

2.
1. Cor. 5. 7.
 This visible Church of Saints stand bound and tied each to other, not onely by the common rule of Christianity; but by their very incorporating and combining together into a Church State, or spirituall policie, from which naturally or necessarily ariseth that which we call the Discipline, or power which is independent amongst themselves, for the curing and purging of sin and sinners that breake out amongst them into any enormous or scandalous practice.

For as in cities and corporations, each member carefully observeth whether

The visible Church hath right to All God's Ordinances

ECT. 2.

is then a society of religious and faithful people that have right to God's spiritual Ordinances, and such only may and must use them so far as they are able. They are all of them to strive to *attain the best gifts and especially to prophesize*,¹⁵ yea, and if it were possible, *to be doctors* [determined experts], and that not in bare conceit, but in truth and soundness, and such amongst them as excel in gifts and graces they are *much to love and reverence*, and also to encourage them to the orderly use of the grace they have received without *hiding their talent, that so all may learn and receive comfort*.

And because all good men have not one and the same gift, therefore everyone is advised to consider what his portion [natural ability] is, what he may take to and where he must stay, that none run beyond their line [or] presume above *that which is meet* [appropriate].

Some have the gift of utterance, and are fluent in speech, others a gift of discernment to judge of that which is uttered. Some are excellent in prayer, others are sweet in singing, some are apt to move profitable questions, others prompt in answering them, some can dispute very profitably, others can receive much help by disputation,&c.

And many times they which are of little manifestation and least seen to meddle in public passages are most holy and strict in their conversation, whose example does often times *preach* as profitably as if they had the greatest fluency of speech that could be.

Neither must the Saints be envious against one another because they have not one and the same gift, for one and the same spirit works diversely in all the members of the Church that this spiritual body may be complete, and perform all spiritual *offices* as the natural body hath divers members, and all for several *offices*, much less may any hide their talent because it is not of the same measure with others, since he which had but one talent was required to traffic as well as he that had five, and all the servants are commanded to *watch* as well (though not so much) as the *porter*.

2. This visible Church of Saints stand bound and tied each to other, not only by the common rule of Christianity but by their very incorporating and combining together into a Church estate or spiritual polity, from which naturally or necessarily ariseth that which we call the Discipline, or power, which is independent amongst themselves for the curing *and purging* of sin and sinners that break out amongst them into any enormous or scandalous practice.

For as in cities and corporations, each member carefully observeth

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whether his neighbour observe the rules of the Charter wherunto he is sworne, and upon default in matter of weight the partie offending is either disfranchized, or otherwise corrected civilly; so in this brotherhood or spirituall policie of the Church, each man observeth, as himselfe, so his fellow members; that if any find his brother to transgresse against the heavenly Charter, and Covenant made with God and his people, he reproveth and admonisheth him lovingly betwixt them *two alone*, and if it be any capitall or scandalous evill, and that he will not repent of it, then the brother offended, taketh with him *one or two*, to helpe, convince and reprove the sinner, and to witnesse both the fact, and the due proceeding thereabout; and if hee will not heare them so as to repent, then to complaine to the congregation, whereof hee is a member, that so being *rebuked of many*, hee may yet at last be ashamed, and give God the glory, and so receive forgiveness of God and men. But if hee will not heare nor regard the Church, nor in reverence to that sacred meanes of his recovery, repent and humble himselfe for his sinne, then the Church with humble and sorrowfull hearts must cut him off as a decayed member, and deliver him unto Satan, that so that proud and corrupt flesh may be destroyed, and the spirit saved in the day of the Lord Iesus.

The power of the Church.

Mat. 18. 15. 16 17.

2. Cor. 2. 6.

1. Cor. 5. 5.

1. Cor. 16. 14.

Provided still, that all these proceedings be in love, lenitie and compassion, and that no man be brought to the Church, much lesse censured; for infirmities and failing in judgement, or for matters in our times doubtfull and controversall, but for matters of weight, and such evils as being persisted in, doe out of doubt, shut the party out of heaven, of which more hereafter.

3.

And for their more better and orderly proceeding in the use of all the Ordinances of God in the Church, they are as soone as any, fit men rise out of them, or joyne unto them, to make choice of some for their Bishops, Pastors or Elders, upon whom they must ordinarily depend, for the dispensing of the Word, Prayer and Sacraments; as also to rule, guide, and goe before them in their consultations decrees, and execution of Discipline, and all other publique businesse.

2. Tim. 2. 2.

Tit. 1. 6. 7.

These Bishops or Elders may not intrude themselves into their offices and ministrations, by any forreigne or civill power, but must be chosen by that Church and societie of Saints in which they are to administer.

John 10. 1. 2.

Ministers election.

Act. 6. 3. 5. and

14. 23.

Ordination of the ministers.

1. Tim 5. 22.

Their ordination or putting in possession, must be with giving a charge to them, with some signe, either of giving the hand, or laying hands upon their heads; which may be done either by the Elders of some other Church, who as brethen may assist and helpe their neighbours so farre as they can; or rather by some principall man amongst themselves: since it cannot be imagined with any shew of reason, that there is any universall Ministry since the Apostles dayes, neither

No succession of any universall Ministerie now.

B. 3.

any

Whether his neighbor observe the rules of the Charter whereunto he is sworn, and upon default in matter of weight, the party offending is either disenfranchised or otherwise corrected civilly, so in this brotherhood or spiritual polity of the Church each man observeth as himself, so his fellow members, that if any find his brother to transgress against the heavenly Charter and Covenant¹⁶ made with God and his people, he reprove and admonisheth him lovingly betwixt them *two alone*, and if it be any capital or scandalous evil and that he will not repent of it, the brother offended taketh with him *one or two* to help, convince and reprove the sinner, and to witness both the fact and the due proceeding whereabout. If he will not hear them so as to repent, then to complain to the congregation whereof he is a member, that so being *rebuked of many*, he may yet at last be ashamed and give God the glory, and so receive forgiveness of God and men. But if he will not hear nor regard the Church nor in reverence to that sacred means of his recovery repent and humble himself for his sin, when the Church with humble *and sorrowful* hearts must cut him off as a decayed member, and deliver him unto Satan that so that proud and corrupt flesh may *be destroyed and the spirit saved in the day of the Lord Jesus*.

Provided still that all these proceedings be in love, lenity [kindness] and compassion and that no man be brought to the Church, much less censured, for infirmities and failings in judgment or for matters in our times doubtful and controversial, but for matters of weight and such evils as being persisted in, shut the party out of heaven, of which more hereafter.

3. And for their more better and orderly proceeding in the use of all the Ordinances of God in the Church, they are, as soon as any fit men rise out of them or join unto them, to make choice of some for their Bishops, Pastors or Elders upon whom they must ordinarily depend for the dispensing of the Word, Prayer and Sacraments; also to rule, guide and go before them in their consultations, decrees and execution of discipline, and all other public business.

These Bishops or Elders may not intrude themselves into their offices and ministrations by any foreign or civil power, but must *be chosen* by that Church and society of *Saints* in which they are to administer.¹⁷

Their ordination or putting in possession must be with giving a charge to them with some sign, either of giving the hand or *laying hands* upon their heads, which may be done either by the Elders of some other Church who as brethren may assist and help their neighbors so far as they can, or rather by some principal man amongst themselves, since it cannot be imagined with any show of reason that there is any universal Ministry since the Apostles' days, neither

Act. 10. 38.

any that can execute their office out of that particular flocke where-
of the holy Ghost hath made them overseers, no more then the Lord Major
of London may goe and execute justice in the Citie of Yorke, of which
more hereafter.

Ministers no

Lords

1 Pet. 5. 3.

3 Cor. 4. 5.

1 Thes. 5. 12.

Act. 6. 4.

2 Tim. 2. 16.

2 Cor. 4. 2.

And although in the Common-wealth, a Lordly and Imperious
rule may be tollerable, yet the Ministerie of the Church is of another
nature, and may not be imagined to be any matter of State, or to
stand for any carnall pompe, but is a matter of meet service, and they
are constantly to labor in spirituall works in all humility & patience,
giving themselves wholly to their ministrations, and studying to approve
themselves to every mans conscience in the sight of God. Neither
is their office for name and forme, but for the preservation of order
and comlineesse in Church Ordinances, that all the rights and privi-
ledges of the Church may be used and continued in a grave and com-
ly manner, as they are excellent in their substance and matter.

4.

The Ministers
must still pre-
serve the liber-
tie of the Saints
in the Church.

And as these Bishops or Elders are to preach constantly the Word,
both on the Lords Day, and other times of the Churches meetings,
and to administer the Sacraments in both kinds upon the members
of the Church, as there is occasion; as also to execute and declare the
publiques decrees, determinations and censures of the Church: So
they are not any way to infringe the liberty of the Saints, or ingrosse
their privileges, but still to foster & cherish all those severall gifts and
graces which are in all, or any of the members. They must still up-
hold and maintaine in the Church the stoole of the Prophets, and to
have in great esteeme *Prophefying* or preaching by men of gifts and
aptnesse, though not in office, that so all may learne and increase, that
so fit and able men may be bred up in the Church, whom the body
may appoint into office of Ministerie in after times, or when any of
their officers shall any way faile.

1 Cor. 14. 1. 2.

2 Tim. 4. 5. 6.

3 Joh. 9. 10.

Neither may the Elders deprive the Saints of their lawfull and
Christian libertie in their elections, rejections or determinations in
the Church by any fore-stallings, repressings, insultings, or preven-
tions, but contenting themselves with meeke and grave counsell
to goe before the rest in their proceedings; and if the body of the
Church shall not agree to that which the officers shall thinke best,
that yet the officers thinke it no disparagement to their eminencie, or
honour to be overswayed, and led beside their mindes and purposes
sometimes by the body of the Church, whose servants they are,
knowing, that where the honour and order of God is observed, no
man can truly receive any dammage.

5.

The Churches
benevolence.

And as the visible Church must continue their assembling and
communicating together in all actions for the soule, so the duties of
love, and their communion in temporall things for the body may in
no wise be neglected, whilst this fraile life lasteth, which commu-
nion

any that can execute their office out of that particular flock whereof the *Holy Ghost hath made them overseers*, no more than the Lord Mayor of *London* may go and execute justice in the City of *York*, of which more hereafter.

And although in a Commonwealth a lordly and imperious rule may be tolerable, yet the ministry of the Church is of another nature, and may not be imagined to be any matter of State or to stand for any carnal pomp, but to be a matter of meet service, and they are constantly to *labor* in spiritual works with all humility and patience, giving *themselves* wholly to their ministrations, and *studying to approve* themselves to every man's conscience in *the sight of God*. Neither is their office for name and form but for the preservation of order and comeliness [wholesomeness] in Church Ordinances, that all rights and privileges of the Church may be used and continued in a grave and comely manner as they are excellent in their substance and matter.

4. And as these Bishops or Elders are to preach constantly the Word, both on the Lord's Day and other times of the Church's meetings, serve and administer the Sacraments in both kinds upon the members of the Church as there is occasion, as also to execute and declare the public decrees, determinations and censures of the Church. So they are not any way to infringe the liberty of the Saints, or engross [monopolize] their privileges but still to foster and cherish all those several gifts and graces which are in all or any of the members. They must still uphold and maintain in the Church the stool of the Prophets and to have in great esteem *Propheying* or preaching by men of gifts and aptness, though not in office, that so all may learn and increase that so fit and able men may be bred up in the Church, whom the body may appoint into office of Ministry in after times or when any of their officers shall anyway fail.

Neither may the Elders deprive the Saints of their lawful and Christian liberty in their elections, rejections or determinations in the Church by any forestallings, repressings, insultings or preventions, but contenting themselves with meek and grave counsel to go before the rest in their proceedings, and if the body of the Church shall not agree to that which the officers shall think best, that yet the officers think it no disparagement to their eminency or honor to be overruled and led beside their minds and purposes sometimes by the body of the Church, whose servants they are, knowing that where the honor and order of God is observed, no man can truly receive any damage.

5. And as the visible Church must continue their assembling and communicating together in all actions for the soul, so the duties of love and their communion in temporal things for the body may in no wise be neglected whilst this fragile life lasteth, which communion

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nion in giving and receiving, though it be no religious action in it selfe, yet is it of such simple necessitie and affinitie thereunto, as that it may no more be severed from religion, then good workes may be severed from faith; and for their more easie, and substantiall doing these duties, and relieving the wants of their brethren, they are to looke out wise and trustie men, from amongst themselves, whom they are to choose and appoint to this businesse, and to whom they must commit their money and treasure, and to whose wisdom and faithfulness they must referre the distribution and disposing of those temporal things.

Philip. 4. 15.
Iam. 2. 22.

Afr. 6. 3. 5.
1 Tim. 3. 10.

The Deacons
office.

And in this contribution the Saints whom God hath blessed with any portion of this worlds goods. must accordingly extend their mercifull liberality with all cheerefulness, yea, and if need to require, to sell even their lands and goods, and whatsoever they have to relieve the wants of their poore brethren, without any murmuring or discontent, remembring, that the life of a Christian is more precious then any thing else in this world.

1 Cor. 13. 2.
Rom. 12. 8.

Afr. 2. 45.
Luke 12. 33.

This distribution of the Churches benevolence, must be to the Elders that toyle in the Word and Doctrine, as also to the poore, aged, sicke, and helpless persons, especially those of the household of Faith, that so the will of God may be done, and all comfort and encouragement given to the poore Saints, as also all murmuring complaints and outcries prevented, by which it may be said, (and that not without cause) that the Church hath pietie, but no pitie.

1 Tim. 5. 17.
1 Cor. 9. 11. 12.
Gal. 6. 18.

Afr. 6. 1.

Neither is the widowes office to be forgotten as a needlesse thing, but if it fall out that amongst the Church there be found some aged and grave widowes who are loosed from the bands of wanton youth, and have age upon them as a crowne of glory, being yet healthy, cheerefull, and strong, the Church is there to choose and appoint them for Deaconesses, or tenders of the sick, and to allow them such reliefe and maintenance, as is needfull and fit, knowing that in sickness there is required much labour and paines, and most neede of comfort and encouragement.

6.
The widowes
office.

Prov. 16. 31.

1 Tim. 5. 9. 10.
Rom. 16. 1. 2.

And thus the Church and people of God, goe hand in hand, both in sickness and in health, in poverty and in wealth, in adversitie and prosperitie, rejoycing together, weeping together, and being of like affection, in a sweet and heavenly sympathie, holding out in adversitie without shrinking, and persevering in prosperity with all moderation.

Rom. 12. 15. 16

2 Cor. 6. 8.

The

giving and receiving, though it be no religious action in itself, yet is of such ample necessity and affinity thereunto as it may no more be severed from religion than good works may be severed from *faith*, and for their more easy and substantial doing these duties and relieving the wants of their brethren, they are *to look out wise and trusty men from amongst themselves* whom they are to choose and appoint to this business, and to whom they must commit their money and treasure, and to whose wisdom and faithfulness they must refer the distribution and disposing of those temporal things.¹⁸

And in this contribution the Saints whom God hath *blessed* with any portion of this world's goods must accordingly extend their merciful liberality with all *cheerfulness*, yea, and if need so require, *to sell even their lands and goods* and whatsoever they have to relieve the wants of their poor brethren without any murmuring or discontent, remembering that the life of a Christian is more precious than anything else in this world.

This distribution of the Church's benevolence must be to the Elders that toil in the Word and Doctrine, as also to the poor, aged, sick and helpless persons, especially those of the household of Faith, that so the will of God may be done and all comfort and encouragement given to the poor Saints, as also all murmuring, complaints and outcries prevented, by which it may be said (and that not without cause) that the Church hath piety but no pity. 5. Neither is the widow's office to be forgotten as a needless thing, but if it fall out that amongst the Church there be found some aged and *grave widows* who are loosened from the bonds of wanton youth [and who] have *age* upon them *as a crown of glory*, being yet healthy, cheerful and strong, the Church is here to choose and appoint them for *Deaconesses*, or tenders of the sick, and to allow them such relief and maintenance as is needful and fit, knowing that in sickness there is required much labor and pains and most need of comfort and encouragement.

And thus the Church and people of God go hand in hand, both in sickness and in health, in poverty and in wealth, in adversity and prosperity, rejoicing together, weeping together, and being of like affection in a sweet and heavenly sympathy, holding out in adversity without shrinking, and persevering in prosperity with all moderation.

The Church or Churches of England cannot be iustified.

SECT. 3.

ANd if this be the right patterne of the visible Church of Christ, according to the Gospel, then let us turne our eyes upon our selves, and see what resemblance there is amongst us of these Apostolique orders, and upon notice taken of our defects, let us see if they may not be amended.

I.
Act. 16. 35.
Ioh. 17. 9.
Matt. 28. 19, 20.
Acts 18. 11.
1 Cor. 4. 15. &
11. 2. 17.

Our Churches
 defective in
 their manner.

Gen. 25. 5.

Deut. 4. 37. &
7. 6, 7.

And first, whereas the materialls of the Church of the Gospel are none other then a company of converted people gathered out of Nations, and from the world, our nation, and our world is all one with the Church, and hee that is of one, is, or must be of the other; the Apostles first preached and converted men, and afterward united them into a Church; but we first unite the whole nation into the Church, and feed them all with the pledges and seales of Gods love, and then goe about to convert them, afterward by preaching judgement to them; but this is rather to scatter then to gather with Christ, and is more like the Papiests pompe. then the Apostles plainnesse; and although God did once choose a whole nation, which first were in the loynes and family of Abraham, yet that nation being broken off from God, no nation can now succeed them, nor can challenge that right to be Gods people, otherwise then they are found converted, and believe and obey the Gospel, which that a whole nation consisting of many millions of people, should doe in one day should be strange and miraculous, and the way to heaven must cease to be strait, if so many can walke in it at once.

2.

Eph. 2. 12.

And if any shall think otherwise, let them shew when the generall body of this Land (which are counted the Church of England) was better then now they are, yea, and now after sixtie yeeres preaching the Gospell, whether the greater part be not yet apparantly in their sins, and unconverted, and doe not indeed apparantly oppose and fight against such as are sincere and faithfull, contemning and despising all admonition and counsell, and serve not the Lord, but serve Satan and their owne lusts; and therefore the generall multitude of this nation cannot in any sense be said to be Gods people, or the true and proper matter of the visible Church.

3.

The parish mul-
 titudes uncon-
 verted.

And if we shall descend at once to the parish assemblies, which are the branches of this nationall Church, and looke upon them indefinitely, wee shall finde them of the same stampe with the nation, though no doubt some of them which have long enjoyed powerfull preaching, are much more reformed then others; but taking them one with another, they are for the most part of the people ignorant, prophane

The Church or Churches of England cannot be justified

ECT. 3.

And if this be the right pattern of the visible Church of Christ according to the Gospel, then let us turn our eyes upon ourselves, and see what resemblance there is amongst us of these Apostolic orders, and upon notice taken of our defects, let us see if they may not be amended.

And first, whereas the materials of the Church of the Gospel are none other than a company of converted people gathered *out of nations* and from the world, our nation is all onewith the Church or must be of the other. The Apostles first *reached and converted men* and after united them into a *Church*, but we first unite the whole nation into the Church and feed them all with the pledges and seals of God's love and then go about to convert them afterward by preaching judgment to them, but this is rather to scatter them to gather with Christ, and is more like the Papist's pomp than the Apostles' plainness. And although God did once choose a whole nation which first were in the loins and family of *Abraham*, yet that nation, being broken off from God, no nation can now succeed them, nor can challenge that right to be God's people otherwise than they are found converted, and believe and obey the Gospel, which that a whole nation consisting of many millions of people should do in one day should be strange and miraculous, and the way to heaven must cease to be strait if so many can walk in it at once.

2. And if any shall think otherwise, let them show when the general body of this nation (which are counted the Church of *England*) was better than now they are, yea, and now after sixty years preaching the Gospel¹⁹ whether the greater part be not yet apparently *in their sins* and unconverted, and do not indeed apparently oppose and fight against such as are sincere and faithful, condemning and despising all admonition and counsel, and serve not the Lord *but serve Satan* and their own lusts, and therefore the general multitude of this nation cannot in any sense be said to be God's people or the true and proper matter of the visible Church.

3. And if we shall descend at once to the parish assemblies which are the branches of this national Church, and look upon them indefinitely, we shall find them of the same stamp with the nation, though no doubt some of them which have long enjoyed powerful preaching are much more reformed than others, but taking them one with another, they are for the most part of the people ignorant,

The CRY of a STONE.

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prophane and scandalous, being common swearers, liars, drunkards, quarrellers, wantons, Atheists, and even as their *owne Prophets* have truly complained of them : and as hee that travelleth amongst them about his affaires shall finde them, and whilst the most of them are such, who can justifie their estate, but he shall make himselfe abominable to God ; and every time hee goeth about to justifie them, as Gods people, and Church, his owne heart shall give him the lye. neither availeth it to say, they are baptized and professe the true Religion ; for if they have all the Baptisines and Ordinances that ever were or are, and professed never so much truth in words, yet whilst they are wicked in their deeds and lives, they are but so much the more the children of hell for their knowledge and profession, and the heathens and Turks are in farre better case then they. Secondly, indeed they professe no Religion at all, nor may in any sense be called Professors ; when doe they professe or speake of any Religion or mention the name of God unlesse it be in their swearing or vain talking : their profession is the service of the Divell, *who is their father*, and under whose tutorship they are notable Schollers. Thirdly, if any thing make them Professors, it is their comming to Church now and then, to lend an eare to some instruction, and such professors might a company of *Turkes* be, if they were in *England*, and would either for feare of Law, custome or fashion, come sometimes to the assembly, though still they returned to their old vomit, and never left off their *old sinnes* and vices ; so that whatsoever can be alledged for them, untill they repent and turne from their wicked courses, all such pleas were as good be never a whit as never the better.

4. Neither can the goodnesse of some few that are in the parish help to salve the matter, no more then *Lots* being in *Sodom* could justifie the *Sodomites* : for those godly are amongst them but as a condemned or despised people, which scarce dare shew themselves in their pious arts, but are overtopped and held under by the vaine multitudes in all places. Indeed, temporall punishments may be withheld, for the righteous sakes, as in *Sodom*, but that the spirituall State of the carnall multitude should be good because of the presence of some few good men, is no more like then that *Ioram* and his complices were justified, by the presence of *Elisha* and *Iehazaphat*.

Neither will the badnesse of the *Jewes* State in Christs time and before under the Law, justifie this confused Church of the Gospell. For, first as it is a bad plea to justifie one evill by another : secondly so we must still remember that God now chooseth no more whole Nations, but selecteth his Saints out of all nations : thirdly, the covenants of the *Jewes* were absolutely temporall and spirituall, and the promises to be believed for this life properly, but our covenants that God maketh with us, are onely spirituallly absolute, and the promises for this

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profane and scandalous, being common swearers, liars, drunkards, quarrelers, rants, Atheists, and even as their *own prophets* have truly complained of them, and as he that travelth amongst them about his affairs shall find them. And whilst the most of them are such, who can justify their estate but he shall make himself abominable to God, and every time he goeth about to justify them as God's people and Church, his own heart shall give him the lie. Neither availeth to say, they are baptized and profess the true Religion, for if they have all the baptisms and Ordinances that ever were or are, and professed never so much truth in words, yet while they are wicked in their deeds and lives, they are but so much the more the children of Hell for their knowledge and profession, and the heathens and Turks are in far better case then they. Secondly, indeed they profess no religion at all, nor may in any sense be called professors when do they profess or speak of any religion or mention the name of God, unless it be in their swearing or vain talking. Their profession is the service of the Devil *who is their father*, and under whose tutorship they are notable scholars. Thirdly, if anything make them professors, it is their coming to Church now and then to lend an ear to some instruction, and such professors might a company of *Turks* be if they were in *England*, and would either for fear of law, custom or fashion, come sometimes to the assembly, though still they returned to their old vomit and never left off their *old sins* and vices. So that whatsoever can be alleged for them, until they repent and turn from their wicked courses, all such pleas were no good, being never a whit the better than not at all.

4. Neither can the goodness of some few that are in the parish help to salve the matter, no more than *Lot's* being in *Sodom* could justify the *Sodomites*, for those godly are amongst them but as a condemned or despised people, which scarce dare show themselves in their pious arts, but are overtopped [oppressed] and held under by the vain multitudes in all places. Indeed, temporal punishments may be withheld for the righteous' sakes, as in *Sodom*, but that the spiritual state of the carnal multitude should be good because of the presence of some few good men is no more like than that *Joram* and his accomplices were justified by the presence of *Elisha* and *Jehosaphat*.

Neither will the badness of the *Jewish* State in Christ's time and before under the *Law* justify this confused Church of the Gospel. For first, as it is a bad plea to justify one evil by another. Secondly, so we must still remember that God now chooses no more whole nations but selecteth his Saints out of all nations. Thirdly, the covenants of the *Jews* were absolutely temporal and spiritual and the promises to be believed for this life properly, but our covenants that God makes with us are only spiritually absolute, and the promises for

Rom. 8. 28.
John 4. 21. 23.
Mat. 18. 20.

this life, are onely conditionall: Fourthly, *Gods face*, and the seat of that Church was to be sought in the *Tabernacle* or *Temple*; but now there is no place priviledged or exempted, but where *two or three* are gathered in *Christs Name*, *hee is in the midst of them*.

Act. 15. 9.
1 Cor. 5. 12. 13.

Mat. 7. 6.

Act. 8. 21.

To conclude, as the Kingdome of Satan is every where in this world, and as the Lord by outward manifestation *differenteth* his chosen ones *from the world*, and them within from them without: so must wee every where put difference betwixt the *righteous* and the wicked, and beware of saying to the *wicked*, *thou art righteous*, or giving *holy things to dogs*, or partaking with them, or joyning to them in their devouring *pearles*, or afford them our fellowship, when they *usurpe* upon such ordinances as are peculiar to Gods Elect and Faithfull.

what Ordinances of God may be used in the Parish assemblies, and what not.

SECT. 4.

I.
2 Tim. 2. 24. 25.
The Word may
be preached to
evill men.

Rom. 10. 14.

Act. 9. 26. 27.
Psal. 50. 16, 17.
Isai. 1. 13. 14.

The godly may
not partake in
the Sacraments
with the wicked

YEt so long as life lasteth there may be some hope of recovery, neither are we to despaire of any, though never so vile, but that they may be converted and turned to God; And therefore wee are still as with patience to suffer the evill men, so to prove alwayes, if at any time they may be brought out of the snare of the Divell; and for this end it is very necessary, that the preaching of the Word be amongst them both publicly and privately, if they will but be brought to it, and have the patience to heare themselves reprov'd and convinced by it; for as wee know it to be the onely ordinary meanes for their conversion; so also wee see that many are daily by it converted and brought home unto God, and so farre I am from disliking the preaching of the Word to them as that I would have them heare it where it is most purely and powerfully taught, and wish, that where there is one such Preacher, there were a hundred.

But untill they doe convert and turne, none of the seales must in any case be administred to them or their seed, neither are they to be admitted as members into the Church & fellowship of the Saints nor to pray, or to teach any thing to others, nor take up the name of God, or bring any oblations or sacrifices to him, untill they have cleansed themselves by repentance, much lesse are the faithfull to partake with them in their notorious prophaning of the Sacraments. But if by corruption of times and fleshly strength, they have gotten a custome to lay their polluted hands on the Lords sacred Ordinances, and blessing their soules in their sins and evils, grow more and more secure in prophanesse, yet must not the godly give any allowance or liking
to

s life are only conditional. Fourthly, *God's face* and the seat of that Church was to be sought in the *Tabernacle* or *Temple*, but now there is no place privileged or exempted, but where *two or three are gathered in Christ's Name, he is in the midst of them.*²⁰

To conclude, as the Kingdom of Satan is everywhere in this world, and as the Lord by outward manifestation *differentiates* his chosen ones *from the world* and them within from them without, as must we everywhere put difference betwixt the *righteous* and the wicked, and beware of saying to the *wicked, thou art righteous*, or giving *holy things to dogs*, or partaking with them, or joining to them in their devouring *pearls*, or afford them our fellowship when they *usurp upon* such ordinances as are peculiar to God's Elect and Faithful²¹.

What Ordinances of God may be used in the Parish assemblies, and what not

SUBJECT. 4.

1. Yet so long as life lasteth there may be some hope of recovery, neither are we to despair of any though never so vile, but that they may be converted and turned to God. And therefore we are still as with patience to suffer the evil men so to prove always if at any time they may be brought out of the snare of the Devil, and for this end, it is very necessary that the preaching of the Word be amongst them, both publicly and privately, if they will but be brought to it, and have the patience to hear themselves reprov'd and convinc'd by it. For as we know it to be the only ordinary means for their conversion, so also we see that many are daily by it converted and brought home unto God, and so far I am from disliking the preaching of the Word to them as that I would have them hear it where it is most purely and powerfully taught, and wish that where there is one such Preacher, there were a hundred.

2. But until they do convert and turn, none of the seals must in any case be administered to them or their seed, neither are they to be admitted to the Church and fellowship of the Saints, nor to pray or to teach anything to others, nor take up the name of God, or bring any oblations or sacrifices to him until they have cleansed themselves by repentance, much less are the faithful to partake with them in their notorious profaning of the Sacraments. But if by corruption of the times and fleshly strength they have gotten a custom to lay their polluted hands on the Lord's sacred Ordinances, and blessing their souls in their sins and evils, grow more and more secure in profaneness, yet must not the godly give any allowance or liking

The CRY of a STONE.

to their customes, nor have ought to doe with them in their taking the Name and Ordinances of God in vaine; for the proper ends of the seals are to confirm and comfort the faithfull, and such as groan under their sinnes; but how can the seale be set, or the assurance given to them that have not faith, neither are wearied with their sinnes, but love and delight in them. And how can any godly man consent in, or say Amen to such an holy action, when it is joyntly done by such as for the most part are Gods enemies; for the spirituall supper of the Lord is not like other civill banquets wherein civill fellowship and naturall refreshing is properly aimed at, but the fellowship therein is spirituall, and they that feast at it, must be united to Christ by one spirit, but now carnall men have not the spirit, and so can be no guests at that banquet. Mat. 11. 28.

This banquet is even the neereſt fellowship that the Saints can have in this world, and most resembleth heaven; and it is not onely a ſure pledge of their fellowship with Christ, but also a demonstration of their unity together, as the Apostle teacheth. But what a many lying signes and deceiveable demonstrations doe such Christians make, that communicate they care not where, nor with whom, but thinke if they examine themselves, it is enough, forgetting that it is an act of communion, and so called by the Apostle, and though the terme of a holy thing be given to it, yet if wee sever the word Sacrament from communion, wee put out Gods termes, and place in our owne. 1 Cor. 10. 17.

Many dislike that the godly should be civilly familiar with vaine and irreligious persons, but to be strict in that, and allow them to banquet with all manner of persons at the heavenly supper of the Lord, is even as current counsell, as theirs who said, it was nothing to *sweare by the Temple*, but to sweare by the gold of the Temple was a trespassse; for if there be any act in this world that declares Christian amity, peace and sweet friendship in the grace of the Gospell, this doth it, when wee sit and feast together with Christ at his Table, and eat his flesh, and drinke his blood. Verse 166

As Christ therefore preached the Gospel to all sorts of men good and bad, but when he administred the supper, hee drew out such as were apparantly *faithfull and godly*. So now, the Word may be preached and heard amongst the worst miscreants that are, but when wee goe to sit with *Christ at his Table*, let us know (as farre as wee can by outward appearance) what guests goe with us. Mat. 23. 16, 17.

Neither may these wicked men have any censure of excommunication executed upon them, much lesse execute it upon one another: for they were never in covenant with Christ, and so have broken no covenant, nor can be punished for any breach of covenant, but were ever as they are, *naught from the womb*, and downeright unbelievers. Luke 23. 11. 14.

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Still

3.
The power of
excommunica-
tion belongs not
to the parish
multitudes,

their customs, nor have aught to do with them in their taking the Name and Ordinances of God in vain, for the proper ends of the seals are to confirm and comfort the faithful and such as groan under their sins, but how can the seal be set or the assurance given to them that have not faith, neither are wearied with their sins but love and delight in them. And how can any godly man consent or say Amen to such an holy action when it is jointly done by such as for the most part are God's enemies, for the spiritual supper of the Lord is not like other civil banquets wherein civil fellowship and natural refreshing is properly aimed at, but the fellowship therein is spiritual, and they that feast at it must be united to Christ by one spirit, but now carnal men have not the spirit and so can be no guests at that banquet.

This banquet is even the nearest fellowship that the Saints can have in this world and most resembleth heaven, and it is not only a sure pledge of their fellowship with Christ but also a demonstration of their unity together as the apostle teacheth. But what a many lying signs and deceivable demonstrations do such Christians make that communicate they care not where, nor with whom, but think if they examine themselves, it is enough, forgetting that it is an act of communion and so called by the Apostle, and though the term of a holy thing be given to it, yet if we sever the word Sacrament from communion, we put out God's terms and place in our own.

Many dislike that the godly should be civilly familiar with vain and irreligious persons, but to be strict in that and allow them to banquet with all manner of persons at the heavenly supper of the Lord is even as current counsel, as theirs who said it was nothing to *swear by the Temple*, but to swear by the gold of the Temple was a trespass, for if there be any in this world that declares Christian unity, peace and sweet friendship in the grace of the Gospel, this doth it when we sit and feast together with Christ at his table and eat his flesh and drink his blood.

As Christ therefore preached the Gospel to all sorts of men good and bad, but when he administered the supper, he drew out such as were apparently *faithful and godly*. So now, the Word may be preached and heard amongst the worst miscreants that are, but when we go to sit with *Christ at his table*, let us know (as far as we can by outward appearance)²² what guests go with us.

3. Neither may these wicked men have any censure of excommunication executed upon them, much less execute it upon one another, for they were never in covenant with Christ, and so have broke no covenant, nor can be punished for any breach of covenant, but were ever as they are, *naught from the womb*, and downright unbelievers

Ioh. 7.

still. Secondly, what have they to do to censure others, when they are as ill themselves? May one adulterer or drunkard or swearer, *cast a stone* at another, when hee is as bad himselfe as the worst? Thirdly, if they should so doe were it any more then a mockery: as if the thieves at *Gads hill* should hold a session to hang the cut-purses, which were an onely way to make sinne to be counted a trifle, and a jest, rather then to be feared and trembled at; it is onely the Saints that may binde them that are mighty in evill, and none other have this honour.

Psalms 49.8.9.

1 Cor. 5. 5.

Fourthly, seeing excommunication is for the destruction of the flesh (supposing the person to have the spirit, though overwhelmed by the corruption of nature, how can it be exercised on them which still were and are, altogether flesh? For if their flesh be destroyed, the whole man is destroyed.

It is no wrong to Gods people, when the carnall multitude is taxed, and they perswaded to leave them.

SECT. 5.

I.

2 King. 3. 13. 14.

Mat. 15. 14.

Luke 12. 52.

Mat. 23. 27.

It is no fault to
taxe wicked
men, and for-
beare commu-
nion with them.

Mat. 2. 40. 41.

44. 47.

IF now upon these and the like considerations wee leave the generall and carnall multitudes in the parish assemblies, in all such actions, as are proper and peculiar to the faithfull, and in feare of offending God and strengthening his enemies in evill, we joyne in to Christian fellowships apart from them, what hurt of injury doe we to any? what hurt was it to *Iehosaphat*, when *Elisba* in his presence protested against *Ioram*, as against one betweene whom and God, he would not intercede? what hurt was it to Christs Disciples, when their naturall friends the *Jewes*, were taxed by Christ, and called blind guides, and blind leaders of the blind, dissembles, hypocrites, &c. So when we tax here the multitude of carnall people, and protest against them that they are not Gods children, nor that they have no right to his sacred ordinances, nor to come neere his altar, nor use his name and word, untill they repent. But that those holy and consecrated things belong onely to the faithfull Christians of which there are many in the assemblies, whom we tell that they are not in their proper place, nor right fellowship, but ought to withdraw themselves from that society in all such actions as are proper to the Saints and unite themselves in the fellowship of godly men, with whom they may freely and comfortably participate, in the sweet mysteries of the Lord; doe wee in this speake blasphemie? and are wee worthy for such words and practises, to be taxed and traduced in print and pulpit; for wicked and damnable *Schismatiques*? For what Christian man is there, that

ill. Secondly, what have they to do to censure others when they are as ill themselves? May one adulterer or drunkard or swearer *cast a stone* at another when he is as bad himself as the worst? Thirdly, if they should so do, were it any more than a mockery, as if the thieves at *Gads Hill*²³ should hold a session to hang the cutpurses, which were an only way to make sin to be counted a rifle and a jest rather than to be feared and trembled at. It is only the Saints that may bind them that are mighty in evil, and none other have this honor.

Fourthly, seeing excommunication is for the destruction of the flesh (supposing the person to have the spirit, though overwhelmed by the corruption of nature), how can it be exercised on them which still were and are altogether flesh? For if their flesh be destroyed, the whole man is destroyed.

**It is no wrong to God's people
when the carnal multitude is taxed [burdened]
and they persuaded to leave them**

SECT. 5.

I. If now upon these and the like considerations we leave the general and carnal multitudes in the parish assemblies in all such actions as are proper and peculiar to the faithful, and in fear of offending God and strengthening his enemies in evil, we join into Christian fellowships apart from them, what hurt or injury do we to any? What hurt was it to *Jehoshaphat* when *Elisha* in his presence protested against *Joram*, as against one between whom and God, he would not intercede? What hurt was it to Christ's Disciples when their natural friends, the *Jews*, were taxed by Christ and called blind guides, *and blind leaders of the blind, dissemblers, hypocrites, &c.*? So when we tax here the multitude of carnal people and protest against them that they are not God's children, nor that they have no right to his sacred Ordinances, nor to come near his altar, nor use his name and word, until they repent, but that those holy and consecrated things belong only to the faithful Christians of which there are many in the assemblies whom we tell that they are not in their proper place nor right fellowship, but ought to *withdraw themselves* from that society in all such actions as are proper to the Saints and unite themselves in the fellowship of godly men with whom they may freely and comfortably participate in the sweet mysteries of the Lord, do we in this speak blasphemy? And are we worthy for such words and practices to be taxed and traduced in print and pulpit, for wicked and damnable *Schismatics*? For what Christian man is there

that had not rather converse with godly men then ungodly? are not the presence of faithfull Christians sweeter to a Christian, when hee commeth to powre out his prayers, and offer his oblations, than the society of carnall men? Well then, what is the matter, that wee for holding and practising these things, must be thus tossed about and abused? Why must we be put in prison, confiscate goods, goe into exile, and death for holding and practising no other wise than every Christian soule in heart desireth? we would begin our heavenly harmony here & our delight should be *only in the Saints* and it is custome, wit and art, that fighteth against grace, conscience and Scripture; and it is they out of their *idle visions*, that perfwade to give holy things to *Dogs*, and mingle *light and darknesse*, *Christ and Belial together*; and though times fauour these abuses, and punish us for our right grounded assertions, yet anon we shall come before a most iust Judge, and then wee shall see whole righteousness and iust judgement shall be brightest, and who hath gone the rightest course.

Wee labour to iustifie the righteous, and condemne the ungodly, and would not have the honourable name of Christians or godly men, given to *swearers, liars, drunkards, oppressors, slanderers, &c.* but would have them know, that as they live and delight in sinne, and *hate to be reformed*; so no comfort, no priuledge nor fauour belongs unto them in that estate, but till they repent and breake off their ungodly courses, no peace can be to them, nor no fellowship in the seales and badges of Saints can be had with them but as they are of the world, so we must account them, and under the kingdome of darknesse, and it belongeth not to them, but unto us to build an house to the Lord our God, unto them belongs no promise of any fauour till they repent, but onely the Law, threatnings, judgements, comminations and sharpe rebukes, which they are alwayes to heare, both publicly and privately, upon all occasions, but nothing must ever be said or done to them, by which they have any cause to thinke they are in Gods fauour before they turne from their sinnes; for if the most righteous scarcely, and with much adoe, be saved, where shall such wicked and sinners appeare, and what hope is there for them?

And seeing in the things of this life they have their *ease, pleasure and priuileges* above the godly, what are then the priuileges of the Saints? if also in spirituall ordinances and heavenly prerogatives they are equallized with them; alas, the men of this world feast and laugh, and dominere in their purple, scarlet, and fleshly wantonneffe, when many of Gods deare children weepe and mourne in secret before the Lord, and are faine to pinch hard, goe thin, lie in prison, and sometimes goe to the shambles, that they may be tryed as gold in the fire, and all the priuileges of the Saints, is their free access to God, their fellowship in their Sabbaths, Sacrifices, Prayers, blessings, seales, and

It is no fault to
associate onely
with the godly
in the Sacra-
ments.

Psal. 16. 3.

*Taylor on Titus,
pag. 691.*

*2 Cor. 6. 14-15.
and 5. 10.*

Psal. 37. 6.

*2.
1 Cor. 6. 10-11.*

Psal. 50. 16.

*Ephes. 2. 2.
Eccles. 4. 3.*

1 Pet. 4. 18.

*2.
Psal. 73. 2. 3.
Iob 21. 9. 10.*

2 Sam. 15. 23, 31

1 Cor. 4. 11. 12.

*Rom. 5. 2.
Ephes. 3. 12.*

at had not rather converse with godly men than ungodly? Are not the
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drunkards, oppressors, slanderers, &c., but would have them know that as they live
 and delight in sin and *hate to be reformed*, so no comfort nor privilege nor favor
 belongs unto them in that estate ²⁴. But till they repent and break off their
 ungodly courses, no peace can be to them nor no fellowship in the seals and
 badges of Saints can be had with them, but as they are of the kingdom of the
 world, so we must account them, and under the kingdom of darkness, and it
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 both publicly and privately, upon all occasions, but nothing ever be said or done
 to them by which they have any cause to think they are in God's favor before
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And seeing in the things of this life they have their *ease, pleasure and privileges*
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 fleshly wantonness when many of God's dear children weep and mourn in
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 in the fire and all the privileges of the *Saints* is their free access *to God*, their
 fellowship in their Sabbaths, sacrifices, Prayers, blessings, seals, and

Psal. 99. 1.
Phil. 1. 21.

new songs of praise, in all which they meet with Christ their Saviour, and so gather new comfort and refreshing daily, amidst the many crosses and troubles of this transitory world.

It is best for wicked men to be kept from the comforts of salvation, untill they repent.

SECT. 6.

I.

Luke 22. 30.

Mat. 23. 12, 13.
1 Tim. 2. 7. 10.

1 Cor. 6. 9.

Psal. 25. 14.

Psal. 4. 7.

1 Sam. 30. 6.
Rom. 5. 3.
Iob 1. 21.

2.

Gal. 3. 22, 23.

IF wicked men be offered no meanes whereby to apply comfort or the favour of God to themselves, then they are driven presently into consideration with themselves, what the reason should be that they may not enter into the Sanctuary, and touch the holy things; and why they may not feast with Christ at his *Table* as well as others? and why their fellowship is shunned in such exercises wherein wee draw neereſt unto God, and converse familiarly with him? Why their seed may not bee baptised, nor themselves accepted as the Lords guests, but are excluded from all such things as may encourage and comfort them, being, as it were, *bound hand and foot*, and may heare of nothing but of the *Law*, judgement and threatening against them: and in this, every mans heart shall answer him, and hee shall say; it is, because I walke in fleshly libertie, and give my selfe to vaine and evill courses; I am a common swearer, a lyer, a dissembler, a wanton, a drunkard, a griper after the world, or some such evill, for which, as God hath said, I shall not enter into his *Kingdome*; so his people shun mee, and get them from mee, and had rather have my room than my company, I must know nothing of the *Lords secrets*, because I feare him not, they will tel me nothing of their sweet comforts, but I languish about temporarie toyes, and fleet up and downe as the world favours and frownes, and the height of all my comfort is, but to have my cattell, my *corne*, my trade and my wealth increase; or if these faile, to cheere up my heart with a cup of strong liquor, or to heare or see some Tragedie or merry conceit, and if these things helpe not mee, I am left remedilesse; but I see there are others that can comfort themselves in God, when the world failes them, and can rejoyce in tribulation, and mocke the world, as scorning to have their hearts moved much with any such transitory things.

Now surely these men have found some extraordinary matter to rest and stay themselves in and if I were reformed, & restrained from my evill life, and did become a new man, I should know what it is, and they would be right glad of my fellowship, and would embrace me and honour me as the Disciples did *Paul*, but till then, I must even goe onely with a few worldly conceits, which are but as so many idle dreames,

in songs of praise, in all which they meet with Christ their Savior and so gather new comfort and refreshing daily amidst the many crosses and troubles of this transitory world.

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the comforts of salvation, until they repent**

LECT. 6.

1. If wicked men be offered no means whereby to apply comfort or the favor of God to themselves, then they are driven presently into consideration with themselves, what the reason should be that they may not enter into the sanctuary and touch the holy things, and why they may not feast with Christ at his *Table* as well as others, and why their fellowship is shunned in such exercises wherein we draw nearest unto God and converse familiarly with him? Why their need may not be baptized nor themselves accepted as the Lord's guests, but are excluded from all such things as may encourage and comfort them, being as we were, *bound hand and foot*, and may hear of nothing but of the *Law*, judgment and threatening against them. And in this, every man's heart shall answer him, and he shall say: "it is because I walk in fleshly liberty and give myself to vain and evil courses. I am a common swearer, a liar, a dissembler, a wanton, a drunkard, a griper after the world or some such evil, for which as God hath said, I shall not enter *into his Kingdom*, so his people shun me, and get them from me and had rather have my room than my company. I must know nothing of *the Lord's secrets* because I fear him not. They will tell me nothing of their sweet comforts, but I languish about temporary toys, and fleet up and down as the world favors and frowns. And the height of all my comfort is but to have my cattle, *my corn*, my trade and my wealth *increase*, or if these fail, to cheer up my heart with a cup of strong liquor, or to hear or see some tragedy or merry conceit, and if these things help not me, I am left remediless. But I see there are others that can comfort themselves *in God* when the world fails them, and can *rejoice in tribulation*, and mock the world as scorning to have their hearts moved much with any such transitory things."

2. "Now surely these men have found some extraordinary matter to rest and stay themselves in and if I were reformed, and restrained from my evil life, and did become a new man I should know what it is, and they would be right glad of my fellowship, and would embrace me and honor me as the Disciples did *Paul*, but till then I must even go only with a few worldly conceits, which are but as so many idle

dreames, and walke up and downe as a chiefe with a halter condemned of God and his people, and if death seize on me in this estate, before I amend, as I am excluded from all fellowship of Christians here, so shall I forever be shut from them in the kingdome of glory, and if there be a hell, surely I shall fall into it.

And this will worke repentance in many, and in others a restraint, and as for Atheists and Hypocrites, which are in league with bell, and have fought against the light of reason and conscience, till they are past feeling, they will hereat the more discover themselves, and foane out their owne shame, that the faith, patience and sincerity of the godly may the better appeare, and be approved, and the condemnation of the other the more just.

Whereas contrariwise, when all manner of gracelesse men are fed with the seales and pledges of Gods saour, and invested into the full privilege and highest prerogative with the most godly in the Church, and that it is daily told him, *there is the body and blood of Christ given for him*, how presumptuous doe they grow? and how confident of their owne excellency? how audacious in evill? and how scornefull against men of a strict and sober life? no reprooves nor counsell, nor exhortation can take effect with them, nor scarce have an eare lent it. Tell them of wicked men and damnation, they'll send you to Rome, or Turkye, or India, amongst the Heathens or Papists, for why? they are Protestants, and have a sound Religion, and are borne, baptized, and brought up in a Christian common-wealth and Church, and *eat the flesh, and drinke the blood of Christ*, in whom they say, they trust to be saved; though they never imitate his examples, but notwithstanding all their presumption, they have not stroke one true stroke at sinne, nor begun the worke of mortification, nor crawled one foot from their corruptions, much lesse are they entered into the state of Regeneration, or begun the life of grace, but doe make the Gospel, and the seales thereof in the abuse thereof, a cloake for their sin and as a charter to beare them out in all their evils, like those rebellious Jewes, who brought oblations and cryed, *The Temple, The Temple*, when their hands were full of blood, and their wayes fraught with all wickednesse.

Iob 21. 14.

Ephes. 4. 19.
Iude. 1. 13.

3.
It hinders wicked mens conversion to give the Sacraments.

Psal. 14. 6.
Psal. 123. 4.

Iohn. 6. 53.

1 Iohn 1. 6.
Hebr. 12. 2.
1st. 8. 23.

Ier. 7. 4. 8. 9.
Isay 1. 13.

dreams, and walk up and down as a thief with a halter condemned of God and his people, and if death seize on me in this estate before I amend, as I am excluded from all fellowship of Christians here, so shall I forever be shut from them in the kingdom of glory, and if there be a hell, surely I shall fall into it.”

And this will work repentance in many and in others a restraint, and as for atheists and hypocrites, which are in *league with Hell* and have fought against the light of reason and conscience till they are *past feeling*, they will hereat the more discover themselves, and *foam out their own shame* that the faith, patience and sincerity of the godly may the better appear and be approved and the condemnation of the other more just.

Whereas contrariwise, when all manner of graceless men are fed with the seals and pledges of God's favor and invested into the full privilege and highest prerogative with the most godly in the Church, and that it is daily told him *here is the body and blood of Christ given for him*, how presumptuous do they grow? And how confident of their own excellency, how audacious in evil, and how scornful against men of a strict and sober life? No reproofs nor counsel nor exhortation can take effect with them nor scarce have an ear lent it. Tell them of wicked men and damnation, they'll send you [tell you to go] to *Rome*, or *Turkey*, or *India* amongst the Heathens or Papists. Why for? They are Protestants and have a sound religion and are born, baptized, and brought up in a Christian commonwealth and Church, and *eat the flesh and drink the blood of Christ* in whom they say they trust to be saved, *though they never imitate his examples*. But notwithstanding all their presumption, they have not stroked one true stroke at sin, nor begun the work of mortification, nor crawled one foot from their corruptions, much less are they entered into the state of Regeneration or begun the life of grace, but do make the Gospel and the seals thereof in the abuse thereof a cloak for their sin and as a charter to bear them out in all their evils, like those rebellious Jews who brought *oblations* and cried, *The Temple, The Temple*, when their hands were *full of blood* and their ways fraught with all wickedness.

It is in vaine to seeke the reformation of a Church, when the materialls are naught.

SECT. 7.

THe Church being a building or house, if it so fall out that the maine pillars and materialls are rotten, and that it is founded but upon Briers, brambles and rubbish, how shall this house ever be mended or made sound, otherwise then by a quite demolishing of the frame, and building another of other and sounder stuffe? Many have sought divers wayes to reforme and amend this Church, but all helpeth not, except the matter were more sound and solid.

I.
The Bishops in
England better
then the gene-
rall multitude
of the Land.

Christian El-
ders must have
no carnall
weapons.

Gen. 19. 9.

2.

The ceremonies
are fit orna-
ments for a car-
nall multitude.

2 King. 17. 33. 34

Some cry out vehemently upon the *Prelates* and Governours of the Church, thinking, that if they were away, all would be well, where- in how much they are deceived, appears in this: first, The *Prelates* are not worse, nor in any sense so evill, comparatively, as the generall multitude is, either for ignorance, prophanenesse, inhumanity, &c. so as there were ten times more reason to desire to be freed from the generall multitude then from them: secondly, Neither is it possible to governe this rude and unbroken multitude by an *Eldership*, or *Presbyteriall* policie; for they would laugh them to scorn, and except they had secular power conferred upon them, or attending on them (which were the way to make every Parish a high Commission) their counsell, admonitions, and censures, should be in as base esteeme as *Lois* counsell was among the *Sodomites*; so that the *Prelates* government is the best that can be for such a tumultuous and unbroken multitude.

Others there are, that would faine cry downe the Ceremonies; as *Cap, Surplice, Crosse, kneeling, &c.* and perswade themselves, that if they might not be urged, all would be well. And most true it is, they are matters neither commendable nor usefull, but might well be spared, without any danger that I know of, but what shall we say; they are such ornaments and jewels, as this multitude and their forefathers brought with them out of *Egyptian* darknesse and they are still good enough for a people, whose Religion stands more in formes and figures, then in truth and substance. and if there were no wiser then I, they should keepe them still, and be halfe Protestants halfe Papists, which is just neither, untill they had reformed their morall vices, which are against the cleare light both of Scripture and Reason, and as for the godly and right informed Christians they should in their Church estate, be farre enough from such vaine assemblies or vaine ordinances.

Others,

**It is in vain to seek the reformation
of a Church when the materials are naught**

ECT. 7.

The Church being a building or house, if it so fall out that the main pillars and materials are rotten and that it is founded but upon briars, brambles and rubbish, how shall this house ever be mended or made sound, otherwise than by a quite demolishing of the frame and building another of other and sounder stuff?

Many have sought divers ways to reform and amend this Church, but all elpeth not except the matter were more sound and solid.

Some cry out vehemently upon the *Prelates* and governors of the Church, thinking that if they were away, all would be well, wherein how much they are deceived appears in this: first, the *Prelates* are not worse nor in any sense so evil, comparatively, as the general multitude is, either for ignorance, profaness, inhumanity, &c., so as there were ten times more reason to desire to be freed from the general multitude than from them. Secondly, neither is it possible to govern this rude and unbroken multitude by an Eldership, or *Presbyterian* polity, for they would laugh them to scorn, and except they had secular power conferred upon them or attending on them (which were the way to make every parish a high commission), their counsel, admonitions, and censures should be in as base esteem as *Lot's* counsel was among the *Sodomites*, so that the *Prelates'* government is the best that can be for such a tumultuous and unbroken multitude.

2. Others there are that would fain cry down the *ceremonies*, as *cap, surplice, cross, kneeling*, &c., and persuade themselves that if they might not be urged, all would be well. And most true it is, they are matters neither commendable nor useful but might well be spared without any danger that I know of, but what shall we say? They are such ornaments and jewels as this multitude and their forefathers brought with them out of *Egyptian* darkness and they are still good enough for a people whose religion stands more in forms and figures than in truth, and if there were no wiser than I, they should keep them still and be half-Protestant, half-Papist, which is just neither until they had reformed their moral vices which are against the clear light both of Scripture and reason, and as for the godly and right informed Christians they should in their Church estate be far enough from such vain assemblies or vain ordinances.

Others there are, who thinke, that if every Parish might choose their owne Minister, all would goe well, but these are but vaine suppositions without ground; For, first, if the Parishes had that liberty freely given them, and that the body of the multitude might come together to cast up their caps at such an *election*, there were like enough to be entertainment for all the loole and idle Schollers and blacke Coats, that any of our well governed Schooles should spew out, of which, though some now be entertained shamefully, yet then doubtlesse many more would be, elsie how could there be like people like Priest? secondly, What have such men to doe, to give voyce or sentence to choose or refuse any man about the service of God, who care not for God, neither know either him or themselves? thirdly, with what comfort could any godly man stand Minister unto them, to whom in equall proportion (since they have chosen him) hee must prostitute the holy things, whilest they remaine disobedient and unfaithfull?

3.
The Parish assemblies not fit men to choose their Ministers

Esa. 24. 2.
Hes. 4. 9.
Iohn 8. 7.

Some others there are, who stumble at the Ecclesiasticall Courts; others are offended at the forme and *Ring in marriage*; some are troubled about the *croffe*; others at the *surplice*; some will not have their wives *Churched*; others will not *kneele* at the Sacrament, &c. and so one in one thing, and another in another thing, even as they affect and have set their mindes, stumbling at a straw, and leaping over a blocke, like *Jonab*, who was angry to death for the *Goard*, but the death of a thousand people never grieved him: or like little children, which leave open the doores, that thieves may come in, and then cover them under the bed cloathes. Alas, what safety is there in amending these trifles, when the body is naught, and can brooke no person or thing that is good? were not he a foolish man, that having a rotten carkasse, ready to drop in pieces, would yet send for some surbushing Surgeon to take off the warts, and helpe the wringles of his face; can any such thing make an evill tree an evill man, or an evill multitude good? If all humane inventions were taken from them, and all Gods pure Ordinances executed among them, were they any thing the better; or were they not indeed so much the worse, and the further in the guilt of taking Gods name in vaine?

4.
The parish multitude worse then any ceremonies.

Ier. 4. 3. 9. 10. 11.

Mat. 7. 20.

And therefore I conclude, it is a sequestration, and not a reformation that will heale us, helpe us, and give us a right Church estate for to joyne unto.

Others there are who think that if every parish might choose their own Minister, all would go well, but these are but vain suppositions without ground. For, first, if the parishes had that liberty freely given them and that the body of the multitude might come together to cast up their caps at such an *election*, there were like enough to be entertainment for all the loose and idle scholars and black coats that any of our well governed scholars should spew out, of which though some now be entertained shamefully yet doubtless many more would be, else how could there be like people like Priest? Secondly, what are such men to do to give voice or sentence to choose or refuse any man about the service of God who care not for God, neither know either him or themselves? Thirdly, with what comfort could any godly man stand Minister unto them to whom in equal proportion (since they have chosen him) he must prostitute the holy things whilst they remain disobedient and unfaithful?

Some others here are who stumble at the *Ecclesiastical Courts*, others are offended at the form and *ring in marriage*; some are troubled about the *cross*, others at the *surplice*;, some will not have their wives *Churched*, others will not *kneel* at the Sacrament, &c. And so in one thing, and another in another thing, even as they affect and have set their minds, stumbling at a straw and leaping over a block like *Jonah*, who was angry to death for the *gourd* but the death of a thousand people never grieved him, or like little children which leave open the doors that thieves may come in and then cover themselves under the bed clothes. Alas, what safety is there in amending these trifles when the body is naught, and can brook no person or thing that is good? Were not he a foolish man that having a rotten carcass ready to drop in pieces would yet send for some mending surgeon to take off the warts and help the wrinkles of his face?²⁵ Can any such thing make an evil tree, an evil man, or an evil multitude good? If all human inventions were taken from them and all God's pure Ordinances executed among them, were they anything the better or were they not indeed so much the worse, and the further in the guilt of taking *God's name in vain*?

And therefore I conclude, it is a sequestration, and nor a reformation that will heal us, and give us a right Church estate for to join unto.²⁶

It is a matter of great weight and necessity, for Christians to live in a right ordered Church.

SECT. 8.

Object. 1.

BUt some, perhaps, may thinke it a small matter, and a needlesse thing for a man to come into any other Church estate or order, but that in the midst of these confusions, he may content himselfe to heare now and then some profitable *Sermons* in the assemblies, and catch here and there a piece, in reading, hearing and conferring, by which he may not onely become a true Convert, but also be confirmed and stablished in grace, and have his soule fed and nourished to life eternall; and if salvation may be had in that estate, what need is there to come into any other Church order?

Answ. 1.

I answer, that it is not denyed, but it is possible that men may be saved who never come into a right Church-estate and order, but knowing no better, or through weaknesse feare to doe better, live and die in this Church (or some worser) as it is; for we doe not make the *visible Church* to be so priviledged as that none out of it can be saved; for we receive men into the Church, whom we deeme faithfull, and in Christ before: And the right use of the *Offices and Ordinances* in the Church are properly to build up, and keepe men in the faith and obedience of the *Gospel*, rather then to bring them to it; The Church is a spirituall corporation, wherein the subjects of the heavenly *King* are kept in a more comely order and better obedience, but the *incorporating* or joyning to the Church doth not make men subjects of Christ, which before were not; but it is an ignorant vanity, to hold that unconverted men may be received into the Church and fellowship of the Saints, under hope of converting them. Wee therefore grant, that conversion, faith, grace and salvation, may possibly be had in many of these assemblies. yea, we know many who have the true signes thereof. who yet live and converse in them.

Aff. 2. 42.

Faith and Salvation is not tyed to the visible Church.

Aff. 11. 17.

But what then? Will men use the utmost liberty they can, that they may also please the flesh and the world, and avoid persecution, if they may but be even thread-bare Christians, and in the end be saved? surely I would not have any good man have such a thought, since it is so neer of kin to *hypocrisie*; for even *Hypocrites* will serve God for wages, and would doe so much good as might bring them to *eternall life*, but sincere and conscionable Christians use to have respect to all Gods Commandements, and to such further degrees of obedience, as God from time to time shall reveale unto them; for other wise their faith and obedience may of themselves be questioned, whether it proceed from

Mat. 19. 16.
Psal. 119. 6.

Acts 10. 33.
and 19. 25, 26.
2 Ioh. 3. 3. 4.

It is a matter of great weight and necessity,
for Christians to live in a right ordered Church

JECT. 8.

Objection 1. But some, perhaps, may think it a small matter and a needless thing for a man to come into any other Church estate or order but that in the midst of these confusions, he may content himself to hear now and then some profitable *sermons* in the assemblies and catch here and there a piece in reading, hearing and conferring, by which he may not only become a true convert but also be confirmed and established in grace and have his soul fed and nourished to life eternal, and if salvation may be had in that estate, what need is there to come into any other Church order?

Answer 1. I answer, that it is not denied, but it is possible that men may be saved who never come into a right Church estate and order, but knowing no better or through weakness fearing to do better, live and die in this Church (or some worsen) as it is, for we do not make the *visible Church* to be so privileged as that none out of it can be *saved*, for we receive men into the Church whom we deem faithful and in Christ before, and the right use of the *offices and Ordinance* in the Church are properly to build up and keep men in the faith and obedience of the *Gospel* rather than to bring them to it. The Church is a spiritual corporation wherein the subjects of the heavenly *King* are kept in a more comely order and better obedience, but the *incorporating* or joining to the Church doth not make men subjects of Christ which before were not, but it is an ignorant vanity to hold that unconverted men may be received into the Church and fellowship of the Saints under hope of converting them. We therefore grant that conversion, faith, grace and salvation may possibly be had in many of the assemblies, yea, we know many who have the true signs thereof who yet live and converse in them.

But what then? Will men use the utmost liberty they can that they may also please the flesh and the world and avoid persecution if they may but be even unreadbare Christians and in the end be saved? Surely I would not have any good man have such a thought since it is so near of kin to *hypocrisy*, for even *hypocrites* will serve God for wages, and would do so much good as might bring them to *eternal life*, but sincere and conscionable Christians use to have respect to *all God's Commandments* and to such further decrees of obedience as God from time to time shall *reveal unto them*, for otherwise their faith and obedience may of themselves be questioned whether it proceeds

from the love of God or themselves, seeing they can doe nothing further then may barely pleasure themselves?

And as God saw it not good for man in innocencie to be alone, and therefore sanctified marriage for his mutuall helpe, so as he hath gathered Saints out of the world by here and there a man, hee hath also sanctified fellowships, and Churches, which must neither be despised nor forsaken; and this brotherly fellowship of the Church hath beene so longed after, and loved of Gods servants, as that they have compared it to the most pleasant dew and sweet oyntment, the one ravishing the eye, the other delighting the smell, yea, even Balaam that Sorcerer was content to commend the comely harmony and order of the Tents of the house of Jacob, and how excellent and pleasant a thing it is, to see the Saints & servants of God communicate together in his sacred Ordinances; and how fruitfull and profitable such courses are, hath in part bene shewed already, and shall more fully hereafter. And I must out of mine owne experience confesse, that the living in a society of Christians, set in the right order of the Gospel, is one of the greatest helpes we have in this world, to the obedience of the Gospell, yea, and so full it is of sweet and sound comfort that it even ravisheth the Angels, and is indeed next to heaven it selfe, if things be carried with holinesse, wisdom and love.

For in such a Church all the gifts and graces of the spirit are freely shewed forth without restraint, there the Word of God is not bound in by policy, tradition, custome, &c. the utmost extent of Gods revelations to the sonnes of men, are there openly displayed, and the highest straine of pure affections are there shewed; if you have a word of wisdom or exhortation, there you may utter it. If you would learne any thing, there you may aske and receive freely; If you have cause to weepe and mourne, they will mourne with you; or have you cause of joy? they'll rejoyce with you; stand you in need of instruction, exhortation or comfort? they are ready to give it you; doe you stumble or fall, either by error of judgement, or falling in conversation? why, they will help both to raise and hold you up; have you need of some gentle rebukes, as a balme to your soule; or of some sharp and severe threatnings to beat downe your proud flesh; yea, need you ought either for soule or body? why, there it is to be had freely; and whatsoever is wanting in the outward glory, is supplied seven fold in the inward grace; yea, and I may say of it as Sabas Queene said of Salomons wisdom, *It was not told me the halfe*; nor it cannot be expressed either with pen or tongue, what wonderfull pleasure and sweetnesse there is in a Christian fellowship.

And out of doubt, if wee were not fuller of carnall policie and sensuality then wee are of spirituall grace and soundnesse, wee would rather choole to endure afflictions and death, in such a society,

D. 2.

from the *love of God* or themselves, seeing they can do nothing further than may rarely pleasure themselves?

2. And as God saw it *not good for man* in innocency *to be alone*, and therefore sanctified marriage for his mutual help, so as he hath gathered Saints *out of the world* by here and there a man, he hath also sanctified *fellowships* and Churches which must neither be despised nor *forsaken*, and this brotherly fellowship of the Church hath been so longed after and loved of God's servants as that they have compared it to the most pleasant dew and sweet ointment, the one ravishing the eye, the other delighting the smell, yea, even *Balaam* that sorcerer²⁷ was content to commend the *comely* harmony and order of the *Tents* of the house of *Jacob*, it is to see the Saints and servants of God communicate together in his sacred Ordinances, and how fruitful and profitable such courses are, hath in part been shown already and shall more fully hereafter. And I must out of mine own experience confess that the living in a society of Christians set in the right order of the Gospel is one of the greatest helps we have in this world to the obedience of the Gospel, yea, and so full it is of sweet and sound comfort that it even ravisheth the *Angels*, and is indeed next to heaven itself if things be carried with holiness, wisdom and love.

3. For in such a Church, all the gifts and graces of the spirit are freely shown forth without restraint, there the Word of God is not bound in by policy, tradition, custom &c.; the utmost extent of God's revelations to the sons of men are there openly displayed and the highest strain of pure affections are there shown; if you have a *word of wisdom* or *exhortation*, there you may utter it. If you would *learn anything*, there you may ask and receive freely. If you have cause to weep and mourn, they will mourn with you, or have you cause for joy, they'll rejoice with you. Stand you in need of instruction, *exhortation* or *comfort*, they are ready to give it you. Do you stumble or fall, either by error of judgment, or *failing* in conversion? Why, they will help both to raise and hold you up. Have you need of some *gentle rebukes* as a balm to your soul or of some sharp and severe threatenings to beat down your *proud flesh*, yea, need youought either for soul or body? Why, there it is to be had *freely*, and whatsoever is wanting in the outward glory is supplied seven-fold in the inward grace, yea, and I may say of it as *Sheba's* Queen said of *Solomon's* wisdom, "*it was not told me by half*", nor it cannot be expressed either with pen or tongue what wonderful pleasure and sweetness there is in a Christian fellowship.

And out of doubt if we were not fuller of carnal policy and sensuality than we are of spiritual grace and soundness, we would rather choose to endure afflictions and *death* in such a society

ciety, then to live in the Courts of Kings, *soaked* with infidels and evill liver.

1 Pet. 4. 18.

Math. 7. 28, 29.

Ephes. 3. 3.

2 Kings 5. 22.

Eccl. 4. 7. 23.

Psal. 84. 10.

And if at the last day the righteous shall *scarcely* be saved; and that many shall goe so farre, as to preach Christ, and doe many great works in his Name, and yet shall be thrust out of the Kingdom, what great care had there need to be to search and sound our hearts, and to use and improve all the helps and meanes which God hath left for our growth and stablishing in grace; and for provoking and encouraging of us to proceed from one degree of perfection to another; and if men did but know how much it tooke them in hand, to regard and love the conversing in a right ordered Church, they would give their soules no rest till they were in it; but for want of experimental knowledge thereof, they dote upon their Syrtan waters, as Naaman did upon Abanah, and Parphar; but if they had tasted the pleasant streams that flow from this Sanctuary, they would rather be doore-keepers therein, then dwell in the tents of the ungodly.

4.

2 Sam. 12. 2. 3. 7

The necessity of the discipline of Christ.

Yea, and we see daily, that even the corruptions and frailties of men do call for such a meanes to help them forward; for such is the ignorance and perversnesse of our nature, as that we are apt to let light by the doctrine taught in the assemblies, and think the Preacher spake to such and such, but it belongeth not to us, like David, who was in a sweet dreame, all the while that Nathan propounded his generall Parable, but when the Prophet told him that he was *the man*, he began to looke about him: so we have divers that have made some progress in Religion, and yet sticke in some evill practice or other in conversation, and can smile upon the Preacher, and goe merrily home, thinking, because he named them not, that he hath given them leave to goe on in evill, and so they doe, and there is no further meanes to pull them out.

But in a society of Christians, under the policy of the Gospell, the Word of God followeth them home to their doores, and into their callings and conversations, yea, into their chambers and secret places; and the brother offended at their swarving from Christ, reproveth, exhorteth, and perswadeth to obedience, and if gentle admonitions will not prevaile, he useth sharpnesse; and if the sinne be notorious and scandalous, and that the person will not humble himselfe and repent, he proceedeth to open rebuke and censure thereof (as before is shewed) that if it be possible the offender may be recovered and saved, and if not, yet that the fellowship may be purified and purged, and scandal removed from the professors of the Gospell and way of God.

Self. 2.

5.

2 Sam. 13. 5.
Psal. 49. 16.

Besides, the revolting and back-sliding of many Christians, even cryeth out for this help; many professors of Religion are often drawn aside to base and servile use of this world, and often times grow covetous, prodigall or wanton in fleshy liberty, and in this doing, they have many

an to live in the Courts of Kings, *yoked* with infidels and evil livers.
And if at the last day the righteous shall *scarcely be saved*, and that many shall go so far as to preach Christ and do many great works *in his Name* and yet shall be shut out of the *Kingdom*, what great care had there need to be searched out and find our hearts and to use and improve all the helps and means which God hath left for our growth, and establishing in grace and for provoking and encouraging us to proceed from one degree of perfection to another. And if men did but know how much stood them in hand to regard and love conversing in a right ordered Church, they would give their souls no rest till they were in it, but for want of experiential knowledge thereof they dote upon their *Syrian waters*, as *Naaman* did upon *Abanah*, and *Parphar*, but if they had tasted the *pleasant streams* that flow from this *Sanctuary*, they would rather be doorkeepers therein than dwell in the tents of the ungodly.

. Yea, and we see daily that even the corruptions and frailties of men do call for such a means to help them forward, for such is the ignorance and perverseness of our nature as that we are apt to set light by the doctrine taught in the assemblies and think the Preacher spoke to such and such but it belongeth not to us, like *David* who was in a sweet dream all the while that *Nathan* propounded his general parable. But when the *Prophet* told him that he was *the man*, he began to look about him. So we have divers [many] that have made some progress in religion, and yet stick in some evil practice or other in conversation and can smile upon the *Preacher* and go merrily home, thinking because he named them not that he hath given them leave to go on in evil, and so they do, and there is no further means to pull them out.

But in a society of Christians under the policy of the Gospel, the word of God followeth them home to their doors and into their callings and conversations, yea, into their chambers and secret places and the *brother offended* at their swerving from Christ, reproveth, exhorteth and persuadeth to obedience, and if gentle admonitions will not prevail, he useth sharpness, and if the sin be notorious and *scandalous* and that the person will not humble himself and repent, he proceedeth to open rebuke and censure thereof, (as before is shown) that if it be possible the offender may be recovered and saved, and if not yet that the fellowship may be purified and purged, and scandal removed from the professors of the Gospel and way of God.

. Besides, the revolting and backsliding of many Christians even cryeth out for this help, many professors of religion are often drawn aside to base and servile use of this world, and often times grow *covetous, prodigal or wanton in fleshly liberty*, and in this doing, they have

The CRY of a STONE.

II

many of their parish members to uphold and *favour them*, and what meanes use the Christian professors to recover such? doe they any more then talke of it one to another; and say such a one hath done this, and he hath done that, tossing the evill about without feare, and *glorying* in their owne gifts, eminence and integrity, speaking bitterly against them; but other meanes to recover the offender, or remove the scandall from the Gospel, they have none, nor none they looke after, except some unadvised man run and fetch a sentence from some who had need to be first censured themselves.

Rom. 1. 31.

1 Cor. 5. 2. 6.

Whereas, if they had the right use of discipline amongst them, no doubt, thousands of such might be recovered, to the great joy of themselves and others; whereas now, going on without this meanes, who can tell, whether ever they returne out of the snare of the Divell?

And truly, even the most godly stand need oftentimes to be helped by particular rebukes and admonitions; and it is no small priviledge for them to live in such a society, as where the eyes of their brethren are so lovingly set upon them; that they will not suffer them to goe on in sinne; and though it often seeme *grievous* to our nature, to be *rebuked*; yet upon second thoughts, and serious deliberation, they count themselves happy men, that ever they lived in such a society, as would not suffer them to transgresse; yea, and though many Christians be so mortified, that they cannot fall into any scandalous sinne, yet their faults may be great in hiding their *talents*, and not improving their gifts and endowments for the glory of God, in which, though themselves thinke all is well, and please themselves in a kinde of modestie; yet others of their brethren see it to be a great fault in them, and give them no rest till they have drawne them to set their light upon the *Table*.

And what pitie is it to see so many gifts and graces of God to lie hid and asleepe; for want of opportunity and provocation to use them? all which, if they were in a society and Church of faithfull and zealous men, would be brought forth, and made use of to the glory of God; the benefit of others, and the great comfort of such as have and use these graces: And thus we see of what necessity it is for all Christians to joyne themselves unto, and converse in a society of faithfull men, walking visibly in the order of the Gospel.

D 3

The

any of their parish members to uphold and *favor them*, and what means use the Christian professors to recover such? Do they any more than talk of it, one to another, and say such a one hath done this and he hath done that, tossing the Devil about without fear and *glorying* in their own gifts, eminence and integrity, speaking bitterly against them, but other means to recover the offender or remove the scandal from the Gospel they have none, nor none they look after except some unadvised man run and fetch a sentence from some who had need to be first censured themselves.

Whereas if they had the right use of discipline amongst them, no doubt thousands of such might be recovered to the great joy of themselves and others, whereas now going on without this means, who can tell whether ever they return out of the snare of the Devil?

And truly, even the most godly stand need oftentimes to be helped by particular rebukes and admonitions,²⁸ and it is no small privilege for them to live in such a society as where the eyes of their brethren are so lovingly set upon them that they will not suffer them to go on in sin, and though it often seems *grievous* to our nature to be *rebuked*, yet upon second thought and serious deliberation they count themselves happy men that ever they lived in such a society as would not *suffer* them to transgress, yea, and though many Christians be so mortified that they cannot fall into any scandalous sin, yet their faults may be great in hiding their *talents* and not improving their gifts and endowments for the glory of God, in which, though themselves think all is well and please themselves in a kind of modesty, yet others of their brethren see it to be a great fault in them and give them no rest till they have drawn them to set their light upon the *Table*.

And what pity is it to see so many gifts and graces of God to lie hid and sleep for want of opportunity and provocation to use them? All which, if they were in a society and Church of faithful and zealous men, would be brought forth and made use of to the glory of God, the benefit of others and the great comfort of such as have and use these graces. And thus we see of what necessity it is for all Christians to join themselves unto and convert in a society of faithful men walking visibly in the order of the Gospel.

The reformed Churches are not condemned, but admonished by this strict practice.

SOME object, that this Profession and practice, in admitting no Religious fellowship with wicked men, condemneth all reformed Churches in France, Belgia, Helvetia, &c. since they are very defective in their people and companies for the most part.

To which I answer, first, that these are but popular and needlesse exceptions to make a noyse in the world, and to bring us in the more contempt: secondly, the reformed Churches are not so well knowne unto us, as that we can passe any sentence upon them, simply to justifie them or condemne them; thirdly, so farre as we doe know them, we finde them separated and distinguished from the vaine world, and so are not ours: fourthly, the things they doe in the worship of God are voluntary, and without compulsion, so are not ours: fifthly, their officers are chosen by the congregation, so are not ours: sixthly, their worship is onely the Word of God and the lively graces of his spirit; so is not ours: seventhly, their government is by an Eldership or Presbytery, so is not ours; And all these things sorting together, considered, we are farre from condemning them, and are farre nearer them in our practice, then the parish assemblies are.

And if yet by reason of their great popularitie in some Cities, where divers thousands are of one Church, (and so meete in sundry teverall places) and so cannot possibly be knowne of their Officers, or of one another, but that many corrupt persons may lurke amongst them, and not be found out, and so scandall is brought upon them: secondly, or that by long custome, and for feare of inconveniences, all private rebukes are used onely by their Elders and Officers: thirdly, or that for feare of some men, or through error of judgement they baptize the Infants of, all manner of, wicked parents, that are of no Church or Religion, being brought unto them; If I say for these and the like failings we reprove and exhort them, and desire their amendment, and practice other wise our selves, yet it doth not follow, nor is true, that we condemne them.

Neither is a man bound to determine of other persons then himselfe, for the certainty of their estate, nor of other Churches then that where he lives, for their externall obedience: first a man is bound to see that his owne estate be good with God; next, he is to looke to it, that he live in such a Church and Society, where all the meanes and helps are to continue him in that estate; but for other persons and Church e

**The reformed Churches are not condemned
but admonished by this strict practice**

JECT. 9.

Some object that this profession and practice in admitting no religious fellowship with wicked men condemneth all reformed Churches in *France, Belgia, Helvetia* [Switzerland] &c., since they are very defective in their people and companies for the most part.

To which I answer first, that these are but *popular* and needless exceptions to make a noise in the world and to bring us in the more contempt. Secondly, the *reformed Churches* are not so well known unto us as that we can pass any sentence upon them simply to justify them or condemn them. Thirdly, so far as we do know them, we find them separated and distinguished from the vain world, and so are not ours. Fourthly, the things they do in the *worship* of God are voluntary, and without *compulsion*, so are not ours. Fifthly, their officers are chosen by the congregations, so are not ours. Sixthly, their worship is only the Word of God, and the lively graces of his spirit, so is not ours. Seventhly, their government is by an *Eldership* or *Presbytery*, so is not ours. And all these things sorting together considered, we are far from condemning them and are far nearer them in our practice than the parish assemblies are.

And if yet by reason of their great *popularity* in some cities where divers thousands are of one Church (and so meet in sundry several places) and so cannot possibly be known of [by] their *officers* or of one another, but that many corrupt persons may lurk amongst them and not be found out and so *scandal* is brought upon them. Secondly, or that by long custom and for fear of inconveniences, all private rebukes are used only by their *Elders* and *officers*. Thirdly, or that for fear of some men or through error of judgment, they *baptize* the infants of all manner of wicked parents that are of no Church or religion being brought unto them. If I say for these and the like failings we reprove and exhort them and desire their amendment and practice otherwise ourselves, yet it doth not follow nor is true that we condemn them.

Neither is a man bound to determine of other persons than himself for the certainty of their estate, nor of other Churches than that where he lives or their external obedience. First a man is bound to see that his own estate be good with God, next he is to look to it that he live in such a Church and society where all the means and helps are to continue him in that estate, but for other persons and

Churches, all meddling with them should be sparing and modest, and except some *presumptuous evidences* appeare, and that a man be justly called to shew his judgement, the lesse he speaketh of them, the more honesty and wisdom he declares.

And were it so, that we should condemne the *reformed Churches*, (which God forbid) and therein doe foolishly and rashly, what were that to the justification of the Church of *England*; or for the hindrance of our exceptions against it; except you will frame this consequence, that because we are in one thing, therefore we are in all, which is too hard a sentence to stand for a *maxime*.

Neither doe we say, that the Church of *England* is no Church, or the parish assemblies, false Churches, nor care for those big and loud censures of *Antichristian*, *Babylonish*, *false*, &c. they are but words and termes of provocation, which we can well spare; and it is enough that we finde it not settled according to the order of the *Gospel*, but by humane authority and compulsion, and that it is one with the world, and that there is not in it all the meanes to stablish, comfort confirme and build up every soule in the wayes of God: these and the like are sufficient motives to perswade men that feare God, to finde out a better and safer way to walke in, and a Church that is more neer the *Apostles* patterne.

And as for strangers, and Churches in forraign nations, as they are not of our language, so we cannot know them as our owne; for he that knoweth strangers and forraigners, as well as his owne neighbours and country-men, it is a signe that he is very unsociable, or else his eyes are not where they should be.

The prohibition of the Magistrate, though he be a Christian, may not hinder our obedience to the Gospel.

SOME object, and that not without colour, that since we live under a *Christian Magistrate*, we must be contented, and thankfully accept so much liberty in the *Gospel* as he will allow, and that it is a signe of great unthankfulnesse and disloyalty to him, to alter or adde in Church matters, and publique worship, or to doe more, or otherwise then he commandeth or alloweth.

I answer, first, that when the *Magistrates* are Christians, we are the more to love and respect them for their Christianity but still their *Magistracie* and civill power is one thing, and their Christianity and Religion is another.

Secondly, the same reverence and conscionable obedience were

Answer 1.

2.

Churches, all meddling with them should be sparing and modest, and except some *presumptuous evidences* appear and that a man be justly called to show his judgment, the less he speaketh of them, the more honesty and wisdom he declares.

And were it so that we should condemn the *reformed Churches* (which God forbid) and therein do foolishly and rashly, what were that to the justification of the Church of *England* or for the hinderance of our exceptions against it, except you will frame this consequence that because we are in one thing therefore we are in all, which is too hard a sentence to stand for a *maxim*. Neither do we say that the Church of *England* is no *Church*, or the parish assemblies false Churches, nor care for those big and loud censures of *Antichristian, Babylonish, false, &c.* They are but words and terms of provocation which we can well spare, and it is enough that we can find it not settled according to the order of the *Gospel* but by human authority and compulsion, and that it is one with the world and that there is not in it all the means to establish, comfort, confirm and build up every soul in the ways of God. These and the like are sufficient motives to persuade men that fear God to find out a better and faster way to walk in, and a Church that is more near the *Apostles'* pattern.

And as for strangers and Churches in foreign nations, as they are not of our language, so we cannot know them as our own, for he that knoweth strangers and foreigners as well as his own neighbours and countrymen, it is a sign that he is very unsociable or else his eyes are not where they should be.

**The prohibitions of the Magistrate
though he be a Christian
may not hinder our obedience to the Gospel**

SECT. 10.

Some object, and that not without color [reason] that since we live under a *Christian Magistrate*, we must be contented, and thankfully accept so much liberty in the *Gospel* as he will allow, and that it is a sign of great unthankfulness and disloyalty to him to alter or add in Church matters and public worship, or to do more or otherwise than he commandeth or alloweth.

Answer 1. I answer, first, that when the *Magistrates* are Christians, we are the more to love and respect them for their Christianity, but still their *magistracy* and civil *power* is one thing, and their Christianity and religion is another.

2. Secondly, the same reverence and conscionable obedience were

Rom. 13. 1. 2.

to be given to the civill power, as Gods Ordinance, though the person which hath this power, were a *Turke*, or an *Infidel*; but not the same love, in the fellowship of the Gospel and communion of grace.

3.

Neither doth the Scripture provide for any other kinde or measure of obedience to Christian *Magistrates* (when any such should arise) then for such as were *Heathens*.

4.

Christian Magistrates commands may not stand against Gods.

Fourthly, neither can I ever conceive, how this should become a reason, that we must forbear these and these practices which God requireth, because the *Magistrates* are Christians, and forbid it, except it follow also, that we must also forbear it if they were *Heathens*; unlesse a man should hold this position, that a man is in more bondage under Christian *Governours*, then under *Heathens*, since the question is not concerning suffering, but concerning doing: and if any Christian Magistrate shall by any acts or lawes, *politicall*, hinder the practice of Gods Lawes; as his Christianity cannot excuse him in the Court of heaven, for misleading, so much lesse can it excuse us, when we follow him in evill; and whatsoever the power be, or the person which hath it, if it fight against Gods *Injunctions*, we may answer with them that said God is to be obeyed rather then man; and if we should be forbidden to pray or to preach, or to love brotherly fellowship, &c. yet these things must still be done in the most ample manner we can.

Afr. 5. 29.

1 Pet. 2. 17.
Dan. 6. 7. 10.

5.

Fifthly, neither is it any disloyalty to Princes and Governours at all, when Gods commands are preferred before theirs, especially since we are willing to suffer their corrections and punishments for so doing, counting, indeed, their corrections, but as Flea-bites; to his which can cast both body and soule into hell.

Mat. 18. 28.

6.

Sixthly, and in the things wherein we must differ, we endeavour to carry them peaceably, so farre as we can without disturbing, disgracing or depraving any offices or orders by him placed, not denying, but willingly hearing the Word from any conscionable and faithfull Preacher, and so farre as we may without sinne, to submit to other orders; being moderate in our affections, peaceable in our practices, in the things wherein we differ; and if all that serve not, we shall thinke it our further glory to suffer, and endure any punishment, either to bands or death with patience, that we may fulfill our course with joy, and not be ashamed of his baseness, who suffered a shamefull death, to advance us to a glorious life: and we protest in the sight of God, that we can make no other answer or excuse from the *Magistrates* Christianity, except wee should flatter him, and deceive our selves.

Obedience to Magistrates may be in suffering as well as in doing.

Moses

be given to the civil power as God's ordinance, though the person which hath this power were a *Turk*, or an *Infidel*, but not the same love in the fellowship of the Gospel and communion of grace.

. Neither doth the Scripture provide for any other kind or measure of obedience to Christian *Magistrates* (when any such should arise) then for such as were *Heathens*.

. Fourthly, neither can I ever conceive how this should become a reason that we must forbear these and these practices which God requireth, because the *Magistrates*²⁹ are Christians, and forbid it except it follow also that we must also forbear it if they were *Heathens*, unless a man should hold this position, that as man is in more bondage under Christian *governors* than under *Heathens* since the question is not concerning suffering but concerning doing, and if any Christian Magistrate shall by any acts or laws *political* hinder the practice of God's *Laws* his Christianity cannot excuse him in the Court of Heaven for misleading, no much less can it excuse us when we follow him in evil, and whatsoever the power be or the person which hath it, if it fight against God's *injunctions*, we may answer with them that said God is to be *obeyed rather than man*. And if we should be forbidden to *pray* or to *preach* or to *love brotherly fellowship* &c., yet these things must still be done in the most ample manner we can.

. Fifthly, neither is it any disloyalty to princes and governors at all when God's commands are preferred before theirs, especially since we are willing to suffer their corrections and punishments for so doing, counting indeed their corrections but as flea-bites to his which can call both body and soul into Hell.

. Sixthly, and in the things wherein we must differ, we endeavor to carry them peaceably so far as we can without disturbing, disgracing or depraving any offices or orders by him placed, not denying but willingly hearing the Word from any conscionable and faithful Preacher and so far as we may without sin to submit to other orders, being moderate in our affectations, peaceable in our practices in the things wherein we differ. And if all that serve not, we shall think it our further glory to suffer and endure any punishment either to pains or death with patience that we may fulfill our course with joy and not be ashamed of his baseness who suffered a shameful death to advance us to a glorious life. And we protest in the sight of God that we can make no other answer or excuse from the Magistrates' Christianity, except we should flatter him and deceive ourselves.

Moses example in building the Tabernacle, was no ordinary rule for after times.

Moses the Man of God, a good Governor, did appoint all things for the Tabernacle and publique service of God, without consulting either with Priest or people; and had the wrath of God against any that opposed his courses; so now the people and Ministers must have an eye to the godly Governours to see what they command, and see that they practise it, without imposing, infusing or practising otherwise in any thing then he alloweth.

SECT. II.

Object. 4.

Exod. 34. 32.

Numb. 16. 31.

cap. 12. 2.

I answer: first, this sheweth what godly Magistrates are to doe in the matters of Gods service, namely, to observe his will; but what the Priests or people might have done, if Moses should have beene defective, is yet questionable.

Ansiv. I.

I.

Secondly, Moses, as he was a Prince, so he was a Prophet, and the onely Prophet that ever was, except Christ, and he had his familiar talke with God, for all matters about the Tabernacle, and was by him immediately directed; so that for any to go about to direct and order him in those things, had been high presumption and undoubted evil. But now, no Magistrates that I know of, are such Prophets, or have any such immediate Revelations, but learne of God according to the common order of other men; yea, and stand in as much need of counsell and advice (that I say not more); as any other men of any calling whatsoever; and therefore till they have Moses learning, how shall they use Moses teaching?

2.

Deut. 34. 10.

Exod. 33. 11.

Moses Magistrate singular.

Thirdly, neither did the Princes of Israel afterward take upon them this sole direction, but were contented to be reprov'd and counselled by the Prophets & Priests, both for their failings in their conversation, and for their establishing the worship of God, as we may see in David, Asa, Jehosaphat, Josiah, and the rest, yea, and all the writings of Isaiah, Jeremy, Ezechiel, and the rest, are so many sermons of direction and advice to the Kings of Israel and Iuda: Now, if these godly Kings did thus, who can thinke that any now can be privileged so farre as to be sole Law-givers for the Church of God?

3.

1 Chron. 17. 40.

2 Chron. 19. 2.

2 King. 11. 17.

2 Chron. 34. 23.

Fourthly, the Revelations of Moses were delivered with such heavenly Majesty, Signes, Miracles and wonders from heaven as no man could doubt or call in question, of the immediate finger of God, in the establishing of them; but never since, nor now neither, are there any Laws or Precepts of Princes confirmed with that heavenly Testimony, but that doubt may be made, whether the King of heaven ratifie them or not?

4.

Exod. 20. 18.

and 40. 38. &

24. 8.

E

Fifthly,

Moses' example in building the Tabernacle was no ordinary rule for aftertimes

ECT. 11.

Objection 4. Moses, the Man of God, a good governor, did appoint all things for the *Tabernacle* and public service of God without consulting either with *Priests* or people, and had the *wrath of God* against any that opposed his courses, so now the people and ministers must have an eye to the godly *governors* to see what they command, and see that they practice it without imposing, infusing or practicing otherwise in anything than he alloweth.

Answer 1. I answer: first, this shows what godly *Magistrates* are to do in the matters of God's service, namely, to observe his will, but what the *Priests* or people might have done if *Moses* should have been defective is yet questionable. Secondly, *Moses*, as he was a Prince, so he was a *Prophet*, and the only *Prophet* that ever was [a prince] except Christ, and he had his familiar talk with God for all matters about the *Tabernacle* and was by him immediately directed, so that for any to go about to direct and order him in those things had been high presumption and undoubted evil. But now, no *Magistrates* that I know of, are such *Prophets* or have any such immediate revelations, but learn of God according to the common order of other men, yea, and stand in as much need of counsel and advice (that I say not more) as any other men of any calling whatsoever, and therefore till they have *Moses'* learning, how shall they use *Moses'* teaching?

Thirdly, neither did the princes of *Israel* afterward take upon them this sole direction but were contented to be reproved and counseled by the *Prophets* and *Priests*, both for their failings in their conversation and for their establishing the worship of God, as we may see in *David*, *Asaph*, *Jehoshaphat*, *Joash*, *Josiah* and the rest, yea, and all the writings of *Isaiah*, *Jeremy*, *Ezekiel* and the rest are so many sermons of direction and advice to the *Kings of Israel* and *Judah*. Now, if these godly kings did thus, who can think that any now can be privileged so far as to be sole law-givers for the Church of God?

Fourthly, the revelations of *Moses* were delivered with such *Heavenly majesty*, *signs*, *miracles* and *wonders* from heaven as no man could doubt or call in question of the immediate finger of God in the establishing of them, but never since or now neither are there any laws or precepts of princes confirmed with that heavenly *Testimony* but that doubt may be made whether the King of heaven justify them or not?

5. Fifthly, When *Moses* wrote Lawes, no man had ever written any before him, so that as these Lawes were infallible, so they were alone, but now divers *Magistrates* make their Lawes different, for the Church and Religion, and if we may not amidst them all, and without disparagement to any man, cleave unto the Lawes of Christ, who infallibly hath given the Lawes for the Church as did *Moses* for the *Tabernacle*, and is become our everlasting *Priest* and *Prophet* for ever, and must reigne over his alone; we shall presently have as many formes of Churches, as there arise Governours, and as many Church Lawes as the unsettled mindes, and uncertaine capacity of fraile man pleaseth to make.
6. Sixthly, If *Moses* example in giving the Law for the *Tabernacle* teach us to submit to the Religious Lawes of Christian Princes now, without questioning or altering, then why ought we not also (if we live under them) to submit to the *Lutheran* *Arian*, or *Papish* Princes? for it cannot be denied, but that they are *Christians*? And what folly and ignorance was it in the Martyrs aforesaid to lose their lives so many of them, and expose themselves and theirs to such slavery and misery, if in the Court of heaven, and before God, they might have bene excused, so long as they had followed the Lawes of their Christian Governours?

A dishonour to
Martyrdome.

The examples of the Kings of Israel and Judah, in restoring Gods worship, doe not bind to any fashions in Religion, but Christs.

SECT. 12.

Object. 5.
2 Chron. 30. 1.
& 35. 1. 2, 3.
1 King 8. 1.

IT is further objected from the Kings of *Israel* and *Judah*, as *David*, *Asa*, *Hezekiah* and *Ishab*, &c. who restored Religion, repaired the Temple, and brought in the Law and the Ordinances without any advice or consultation of the people; and so now, the Kings as agents to appoint and command the people as patients to suffer and obey that which is commanded, &c.

Answer 1.

I answer, first, all this still sheweth what forwardnesse there ought to be in godly Princes when faithfulness is departed from their Lands, namely, by their examples and edicts, to seeke to raise some life againe in that which is dead, but that the people may doe nothing in Gods worship, till their Princes begin, but may remaine as cold and as carelesse, or superstitious as they, and as the rebellious Jewes were, is an unreasonable and unsound affirmation.

For it cannot be imagined but it had bene lawfull to have read the Law of God, though *Ishab* had not commanded it; as also the Priests

Fifthly, when *Moses* wrote laws, no man had ever written any before him, so that as these laws were infallible, so they were alone, but now divers *Magistrates* make their laws different for the Church and religion, and if we may not amidst them all and without disparagement to any man cleave unto the Laws of Christ who infallibly hath given the laws for the Church as did *Moses* for the *Tabernacle*, and has become our everlasting *Priest* and *Prophet* forever, and must reign over us alone, shall presently have had many forms of church laws as there arise governors and as many church laws as the unsettled minds and uncertain capacity of frail man pleaseth to make.

Sixthly, if *Moses*' example in giving the Law for the *Tabernacle* teach us to submit to the religious law of Christian princes now without questioning or entering, then why ought we not also (if we live under them) to submit to the *Lutheran*, *Arian*, or *Popish* princes, for it cannot be denied but that they are *Christians*? And what folly and ignorance was it in the Martyrs aforetime to lose their lives so many of them and expose themselves and theirs to such slavery and misery if in the Court of heaven and before God, they might have been excused so long as they had followed the laws of their Christian governors?

**The examples of the kings of Israel and Judah in
resolving God's worship, do not bind to any fashions
in religion but Christ's**

ECT. 12.

Objection 5. It is further objected from the kings of *Israel* and *Judah*, as *David*, *Asah*, *Hezekiah* and *Josiah* &c., who restored religion, repaired the Temple, and brought in the Law and the Ordinances without any advice or consultation of the people, and so now the kings as agents to appoint and command the people as patients to suffer and obey that which is commanded, &c.

Answer 1. I answer, first, all this still sheweth what forwardness there ought to be in godly princes when faithfulness is departed from their lands, namely, by their examples and edicts to seek to raise some life again in that which is dead, but that the people may do nothing in God's worship till their princes begin, but may remain as cold and careless or superstitious as they and as the rebellious Jews were is an unreasonable and unfounded affirmation.

For it cannot be imagined but it had been lawful to have read the *Law* of God, though *Josiah* had not commanded it, as also the

Priests might have cleansed the *Temple*, and have offered the sacrifices, and the people might have eaten the *Passover*, and brought their oblations, though the Princes had forbid it, since these *Statutes* were not given onely to the *Kings*, but to all the *House of Israel*.

Exod. 12. 24. & 27. 24.

As the *Kings of Israel* and *Judah* were types of *Christ*, the eternall King, so they were successors and imitators of *Moses*, and they onely which most strictly followed *Moses*, are most approved and commended for their *faiethfulness*; but now the succession of *Moses* being cut off by a more perfect and better Lawgiver, there is now no Law or policie that can be devised for the gathering and ordering of the Church that deserves any commendation, but onely *Christ*, yea, and whosoever is not with *Christ* therein, is against him, and be he what he will, he is rather a scatterer than a gatherer with him.

3.

2 Kings. 23. 25.

So that as the *Kings of Israel* looked into the *Lawes of Moses* for direction to build, repaire and stablisch the *Temple* and *Ordinances of God*, then; so now, if *Princes* will establish *Religion*, and settle a Church, whither shall they goe for a patterne but to *Christ*?

A Comparison of the patterne of Christs Church with the Church of England.

Chrift, though he had all power in heaven and earth, yet, he raised no forces nor pitched no fields to compell Nations and Countries to be of his Church, but sent out his *Ambassadors* and *Messengers* unarmed in any carnall weapons, to passe thorow Kingdomes and Countries, with intreatings and beseechings, to gather here and there a man to him, and such as by preaching would believe and by voluntary submission would obey, of them onely he became the *Captaine* and *Head*: secondly, when hee had gathered his Church together, he fed them not with dead decrees, nor carnall Devises but with his *Word*, *Flesh* and *Spirit*, which nourished to life eternall: thirdly, hee governed them not by any stately or pompous power, but by such rules and regiments as their necessities required, and themselves desired.

SECT. 13.

I.

Mat. 28. 18. 19.

Luke 14. 17. 28.

2 Cor. 10. 4.

2 Cor. 5. 20.

Acts 17. 34.

Ioh. 6. 51. 53

1 Cor. 12. 7.

2 Pet. 2. 2.

1 Cor. 5. 4.

And if now by glittering swords and sounds of trumpets, Churches be gathered by thousands, and that wee are growne to such poimp and swelling in words, that we can talke of a *Catholique* visible Church of a *Christian world*, of a *Nationall Church*, &c.

Let the multitudes sound as loud as they will, I feare mee heaven will have never the more of them, but when all is done, his *Word* will stand that saith, *Few* finde the way to life, and *Christ* chooseth not a world, but a remnant out of the world.

Mat. 7. 13. 14.

E 2

And

ests might have cleansed the *Temple* and have offered the sacrifices, and the people might have eaten the *Passover* and brought their oblations, though the princes had forbid it, since these *Statutes* were not given only to the *kings* but to the *House of Israel*.

As the Kings of *Israel and Judah* were types of Christ the eternal King, so they were successors and imitators of *Moses*, and they only which most strictly followed *Moses* are most approved and commended for their *faithfulness*, but now the succession of *Moses* being cut off by a more perfect and better Lawgiver, there is now no law or policy that can be devised for the gathering and ordering of the Church that deserves any commendation but only Christ's, yea, and whosoever is not with Christ therein is against him, and be he what he will, he is rather a scatterer than a gatherer with him.

So that as the Kings of *Israel* looked into the *Laws* of *Moses* for direction to build, repair and establish the Temple and Ordinances of God, then so now if princes will establish religion and settle a Church, whither shall they go for a pattern but to Christ?

A Comparison of the pattern of Christ's Church with the Church of England

SUBJECT. 13.

ANSWER 1. Christ, though he had all power in heaven and earth, yet he raised no forces nor pitched no fields to compel nations and countries to be of his Church, but sent out his *Ambassadors* and *Messengers* unarmed in any *carnal weapons* to pass through kingdoms and countries with entreaties and beseechings to gather here and there a man to him, and such as by preaching would believe and by voluntary submission would obey of them, only he became the *Captain and Head*. Secondly, when he had gathered his Church together, he fed them not with dead decrees nor carnal devices, but with His *Word, Flesh* and *Spirit* which nourished to *life eternal*. Thirdly, he governed them not by any stately or pompous power but by such *rules* and regiments as their necessities required and themselves desired.

And if now by glittering swords and sounds of trumpets Churches be gathered by thousands *and that* we are grown to such pomp and swelling in words that we can talk of a *Catholic* visible Church of a *Christian World*, of a *National Church*, &c.

Let the multitudes sound as loud as they will, I fear me [that] heaven will have never the more of them, but when all is done, his Word will stand that with *few find* the way to life, and Christ chooseth not a world, but a remnant out of the world.

The CRY of a STONE.

And yet, whilst proud flesh and carnall policie thus vainly pre-
sumeth how doe men struggle and strive by wit, policie and learning,
to make that stand for truth, which onely times have hatched, and to
make true Religion stand with all the faire shew in the flesh that may
be, but in the meane time, what *scattering*, *scambling* and contra-
dicting there is, and how men are plunged and fumbled to bind the
truth and the times in a bundell, that even the most wisest and ablest
have even lost themselves about it.

*A proportionable application of the Jewes State, unto our
times.*

SECT. 14.

TRue it is, that when the Kings of *Judah* commanded the Ordi-
nances of *Moses*, the people were bound to obey them even in
Religious rites, but if they should have varied from *Moses* rule,
the question is, whether the people might have followed them with-
out sinne, though even *David* or *Iosiah* should have done it.

1. First, as for example, whereas *Moses* gave his Statutes to *Israel*, if
now *David* should have compelled the *Edomites* or the *Ammonites*, or the
Philistims whom he conquered, to have come into the Temple, with
offerings and oblations, being *Gentiles* and uncircumcised; whether
the *Priests* might have offered their offerings, and the people have
prayed for a blessing or not?

2. Secondly, if he would have made *Priests* of any other then of the
house of *Aaron*; whether the people might have brought their offer-
ings to them or not?

3. Thirdly, if other matters then *Moses* Law had ordinarily beene
read and preached in their *Synagogues*; whether the people must have
come to heare it or not.

4. Fourthly, if among the *Judicials* hanging had beene used, in stead of
restitution, burning in stead of whipping, and cutting off the head in
stead of pulling off the shoe; whether the people must still have ex-
ecuted accordingly.

*Exod. 22. 7.
Deut. 22. 18.
& 25. 9.*

1. First, But our assemblies are compact in a manner of blacke *Ethi-
opians*, prophane and insulting *Edomites*, mocking and deriding *Amo-
nites*;

2. Secondly, our *Priests* are made by an invented forme, and must
hang upon the universall race, and not by the lineall succession of
grace, and therefore election of the people.

3. Thirdly, and wee have other teaching and service than the *Word
and Spirit of Christ*, viz. by *Hom. Canons Apocrypha* prayers &c.

Fourthly,

And yet, while proud flesh and carnal policy thus vainly presumeth how do men struggle and strive by wit, policy and learning to make that stand for truth which only [these] times have hatched, and to make true Religion stand with the fair show in the flesh that may be, but in the meantime, what *scattering*, *rambling* [struggling] and contradicting there is, and how men are plunged and fumbled to bind the truth and the times in a bundle that even the most wise and able have even lost themselves about it.

A proportional application of the Jew's state unto our times

LECT. 14.

True it is that when the kings of *Judah* commanded the Ordinances of *Moses*, the people were bound to obey them even in religious rites, but if they should have varied from *Moses'* rule, the question is whether the people might have followed them without sin, though even *David* or *Josiah* should have done it.

First as for example, whereas *Moses* gave his statutes to *Israel*, if now *David* should have compelled the *Edomites* or the *Ammonites* or the *Philistines* whom he conquered to have come into the Temple with offerings and oblations, being *Gentiles* and uncircumcised, whether the *Priests* might have offered their offerings and the people have prayed for a blessing or not?

Secondly, if he would have made *Priests* of any other than of the house of *Aaron*, whether the people might have brought their offerings to them or not?

Thirdly, if other matters than *Moses'* Law had ordinarily been read and preached in their *Synagogues*, whether the people must have come to hear it or not?

Fourthly, if among the *Judicials* hanging had been used instead of restitution, burning instead of whipping and cutting off the head instead of pulling off the shoe, whether the people must still have executed accordingly?

First, but our assemblies are compact in a manner of black *Ethiopians*, profane and insulting *Edomites*, mocking and deriding *Ammonites*.

Secondly, our priests are made by an invented form and must hang upon the universal race and not by the lineal succession of grace, and therefore rejection of the people.

Thirdly, and we have other teaching and service than the *Word and Spirit of Christ*, viz. by *Homilies*, *Canons*, *Apocrypha*, prayers &c.

The Cry of a Stone.

29

4.

Fourthly, and in stead of a Christian conviction and censure of offenders by the Christian assemblie, wee have *Comminations* read in *Lent*, and processe coming out of Courts, which are bought and sold, and flie in and out according to the purse, rather then according to the offence; and what shall we make of all this, if we put it together, surely wee may compare it to a *leprous* body, in a painted paper coat, which neither hath soundnesse within, nor solidnesse without.

But here is the question, whether the godly must contentedly submit to all this *patcherie*, and putting out that light, and discerning that they have in these things, may blesse their soules, and say it is onely the fault of our *Governours*? or whether all Christians are not bound to keepe the paterne left by him who was more faithfull then *Moses*, without regarding what any Prince or Potentate doth to the contrary.

1 Tim. 6. 13.

5.

Fifthly, Indeed whatsoever abuse or neglect there had beene of the Temple in Ierusalem, by the Kings, yet the people might not without speciall command have built another, but that *Legall* restraint was not by occasion of any Kings command, but by a Statute of the Lord, who onely there had put his Name, and for a time it might not be altered; but now since mount *zion* is every where, and that God is no respecter of places or persons, but is in the middelt of two or three of his servants, gathered in his Name, I see not how the Church in any sense can be bound or tyed to the pleasure and libertie of any mortall man whatsoever.

Deut. 12. 11.

1 King. 8. 29.

6.

Sixthly, and if *Vzziah*, being a godly King, was not onely withstood, when he would have burned *Incense*, but even thrust out of the Temple when once he became a *Leper*. And since sinne was typed out by *Leprouse*, and is so much more materjall then it, as a substance is of more value then a shadow; I see not, but if wicked rulers now should offer to joine to the Church, they may be refused, and then how much easier may such Subjects and servants of theirs be refused, as are wicked and nought on whom the *Leprouse* of all viciousnesse cleareth and sheweth it selfe in the behaviour, countenance, words and actions, notwithstanding their owne desire, and the desire of any friends that love them not aright.

2 Chron. 26. 18.
19. 20.

E 3

The

Fourthly, and instead of a Christian conviction and censure of offenders by the Christian assembly, we have *comminations* [formal denunciations] read in *sent*, and process coming out of Courts which are bought and sold, and fly in and out according to the purse rather than according to the offence, and what shall we make of all this? If we put it together surely we may compare it to a *phrygian* body in a painted paper coat which neither hath soundness within nor solidity without.

But here is the question, whether the godly must contentedly submit to all this *patchery* and putting out that light and discerning that they have in these things, may bless their souls and say it is only the fault of our *governors*? Or whether all Christians are not bound to keep the pattern left by him who was more faithful than *Moses*, without regarding what any prince or potentate doth to the contrary.

Fifthly, indeed whatsoever abuse or neglect there had been of the *Temple* in Jerusalem by the kings, yet the people might not without special command have built another, but that *Legal* restraint was not by occasion of any king's command, but by a Statute of the Lord, who only there had put his Name, and for a time it might not be altered. But now since Mount *Zion* is everywhere, and that God is no respecter of places or persons but is in the midst of *two or three* of his servants gathered in his Name, I see not how the Church in any sense can be bound or tied to the pleasure and liberty of any mortal man whatsoever.

Sixthly and if *Uzziah*, being a godly *king*, was not only withstood when he would have *burned incense* but even thrust out of the *Temple* when once he became a *leper*. And since sin was typed out by *leprosy* and is so much more material than that, as a substance is of more value than a shadow, I see not but if wicked rulers now should offer to join to the Church, they may be refused and then how much easier may such subjects and servants of theirs be refused, as are wicked and naught on whom the leprosy of all viciousness cleaveth and showeth itself in the behavior, countenance, words and actions, notwithstanding their own desire and the desire of any friends that love them not aright.

The submission of the Jewes to the Heathen Kings about building the Temple, is no imitable practice about the Church.

SECT. 15. *Object. 6.* **S**ome others object the example of the *Heathen Kings*, as *Cyrus* and *Darius*, without whose leave the *Jewes* could not build the *Temple*, and therefore how much lesse may we that are under *Christian* Princes, gather and establish Churches without their direction or allowance?

Ans. 1. I answer first, That the time of building the *Temple* according to the *Prophets* predictions was not come before they set about it; for if it had, they must have gone about it to their powers so soone as the commandement had beene forth.

Hag. 1. 1. 2.

2.

Nehc. 2. 8.

Secondly, The building of the *Temple* was a matter of great charge and labour, and required such materialls to doe it, as they being poore *Captives*, neither had, nor were able to accomplish, so that there was an impossibility in it.

3.

Exod. 12 35. 36

Thirdly, they were servants, yea, captives and prisoners to those *heathen Kings*, and must not without a speeciall dispensation from God, (as was that of robbing the *Egyptians*) have left their Masters and places, under whom by Gods just order they were captivated.

4.

Nehc. 2. 4.

Fourthly, It came of the Lord, that those *heathen Kings* should (after they had for a time corrected his people) become their friends and furtherers, in the service of the Lord, turning their love into hatred, and at Gods appointed time, provoke and strengthen them in building the house of the Lord God of *Israel*, and these things considered, what force can there be in this example?

5.

Mat. 28. 19. 20.

*Act. 8. 5. and
11. 19. & 18. 1.
Tit. 1. 5.*

Fifthly, And how cometh this farre fetched type, to be so blindly urged, when the cleare truth in this point hath followed us so close at the heeles? Did Christ when hee gave his Disciples commission to goe make Disciples in all Nations, bid them first aske leave of the *Magistrates* which were in those parts? No surely, neither did the Apostles and servants of Christ, when they went to and fro preaching the Gospell, and stablishing Churches in *Samaria*, *Phenice*, *Antiochia*, *Corinth*, *Galatia*, *Crete*, and the rest, ever so much as aske leave of any of the heathen Governours to publish and stablish the Gospell there?

6.

Luke 17. 20.

Sixthly, And if the allarime of the Gospell must first be sounded in Princes Courts, and that the Kingdome of Heaven must come with such *observations*, we may sometimes wait long enough, since the Gospell.

The submission of the Jews to the heathen kings about building the Temple, is no imitable practice above the Church

JECT. 15.

Objection 6. Some others object the example of the *heathen kings*, as *Cyrus* and *Darius*, without whose leave the *Jews* could not build the *Temple* and therefore how much less may we that are under Christian princes gather and establish churches without their direction or allowance?

Answer 1. I answer first, that the time of building the *Temple* according to the *Prophets'* predictions was not come before they set about it, for if it had, they must have gone about it to their powers so soon as the commandment had been [sent] forth.

. Secondly, the building of the *Temple* was a matter of great charge and labor and required such materials to do it, as they being poor *captives*, neither had nor were able to accomplish so that there was impossibility in it.

. Thirdly, they were servants, yea, captives and prisoners to those *heathen kings* and must not without a special dispensation from God (as was that of robbing the *Egyptians*) have left their Masters and places under whom by God's just order they were captivated.

. Fourthly, it came of the Lord that those *heathen kings* should (after they had for a time corrected his people) become their friends and furtherers in the service of the Lord, turning their love into hatred, and at God's appointed time, provoke and strengthen them in building the house of the Lord God of *Israel*, and these things considered, what force can there be in this example?

. Fifthly, and how cometh this farfetched type³⁰ to be so blindly urged when the dear truth in this point hath allowed us so close at the heels? Did Christ when he gave his Disciples commission to go make disciples in all nations bid them first ask leave of the *Magistrates* which were in those parts? No, surely, neither did the Apostles and servants of Christ when they went to and fro preaching the Gospel and establishing churches in *Samaria*, *Phenice*, *Antioch*, *Corinth*, *Galatia*, *Crete* and the rest ever so much as ask leave of any of the *heathen* governors to publish and establish the Gospel there?

. Sixthly, and if the alarm of the Gospel must first be founded in princes' courts and that the Kingdom of Heaven must come with such *observations*, we may sometimes wait long enough, since the

Gospell, the subject whereof is salvation by a poore abject Carpenter, *Mark. 6. 3.*
is too base a matter ever to be set by in such places for the most part, *Mat. 26. 23.*
otherwise then some parcells thereof may be received, so farre as it
may procure outward safetie and glory.

The only way to establish the Gospell and the pure Ordinances thereof is to suffer persecution for it.

BUt now, seeing this age will goe no further than they are, nor SECT. 16.
endure no other courses in religion than that which is by Law Object. 7.
established, how shall wee doe? Must wee spend our money,
and be disturbed in our Calling? Must wee alter our diet, abate our
habits, and change our lodgings? Alas, must we goe to prison and lie
there? O! that I would be loth to doe; many lie there and are poy-
soned by the ill ayre and usage, and besides one knoweth not whether
they will hang one or not, they are so violent and mercilesse to all
opposites, &c.

I answer, Doe not thousands die in their beds of Feavers, Fluxes, Ans. I.
Surfets, &c. And can a man give his life for a better thing then for
the honour of Christ, and be sacrificed for the *redeeming* and recover-
ing that liberty of the Gospell which this age refuseth to heare of, and
which fighteth against the confusions and corruptions of our times? Heb. 11. 35.
O that some Christians rightly informed in these things would stand
forth and suffer, and would not be delivered, but would rather die,
then live to see Gods Ordinances so basely contemned and thrust
out of place, and humane traditions upheld with strong hand.

Secondly, who seeth not that for want of *resisting unto blood*, all as- 2.
sayes and beginnings, which men have made, have come to little, Heb. 12. 4.
many have let on upon a purer practice, in divers places and so long
as things could be carryed secretly, they went well on; but as soone
as it began to be noted and talked against. Some would flie off pre- Gal. 5. 7.
sently. And if they were once called in question by authoritie, and
threatned, there was presently a scattering; and if some two or three
were more stout then the rest, then to prison a while they were sent;
and then their friends and acquaintance would resort to them; some
with compassionate complaints, others with bigge speeches, but all in
carnall reasons, till at last some mincing under hand acknowledgement,
or some *equivocating* Protestation must be framed and shewed
to their opposites, and so they should get out with great charge to
take heed of factions, *schismes* and *conventicles*; and so there lies the
life and soule of that begun practice, and the parties afterward, ei-
ther become conformable, or else keepe themselves very close.

There must be
no yeelding in
the cause of
Christ.

And

gospel, the subject whereof is salvation by a poor abject *Carpenter* is too base a matter ever to be set by in such places for the most part, otherwise than some parcels thereof may be received so far as it may procure outward safety and glory.

The only way to establish the Gospel and the pure Ordinances there of is to suffer persecution for it

JECT. 16.

Objection 7. But now, seeing this age will go no further than they are nor endure no other courses in religion than that which is by law established, how shall we do? Must we spend our money and be disturbed in our calling? Must we alter our diet, abate our habits, and change our lodgings? Alas, must we go to prison and lie there? Oh, that I would be loath to do. Many lie there and are poisoned by the ill air and usage, and besides, one knoweth not whether they will hang one or not; they are so violent and merciless to all opponents, &c.

Answer 1. I answer, do not thousands die in their beds of fevers, fluxes, surfeits, &c. And can a man give his life for a better thing than for the honor of Christ, and be sacrificed for the *redeeming* and recovering that liberty of the *Gospel* which this age refuseth to hear of, and which fighteth against the confusions and corruptions of our times? Oh, that some Christians rightly informed in these things would stand forth and suffer and would not be delivered, but would rather die than live to see God's Ordinances so basely condemned and thrust out of place and human traditions upheld with strong hand.

Secondly, who seeth not that for want of *resisting unto blood*, all assays and beginnings which men have made have come to little. Many have set on upon purer practice in divers places and so long as things could be carried secretly, they went well on, but as soon as it began to be noted and talked against, some would fly off presently. And if they were once called in question by authority and threatened, there was presently a scattering. And if some two or three were more stout than the rest, then to prison a while they were sent and then their friends and acquaintances would resort to them, some with compassionate complaints, others with big speeches, but all in carnal reasons, till at last some sinning underhand acknowledgement or some *equivocating* protestation must be framed and shown to their opponents, and so they should get out with great charge [warning] to take heed of [avoid] factions, *schisms* and *conventicles*³¹. And so there lies the life and soul of that begun practice, and the parties afterward either become conformable or else keep themselves very close.

The day of suffering for Christ is a day of honour.

And what construction can be made of this, but that either it was not truth they stood for, or that they were not rightly informed in it: but fell lightly and wantonly upon it, and so left it as lightly againe: or else that they made not conscience of doing the will of God in the things revealed to them: whereas, if they had stoutly stood out, and borne their crosse with patience even to bands and death; some other events would have followed, and besides their pretious & honourable death, they should have given some furtherance to the glory and truth of God, whereas by their cowardly yeelding, the arme of flesh exulteth, and reproach and scandall is cast upon the sincere profession and practice of Gods Ordinances, and themselves commonly languish for losing the day, and are as men livelesse amongst their neighbours, and comfortlesse within themselves.

The time of suffering is now come.

SECT. 17.

Rom. 13. 14.

2 Cor. 12. 10.
Job 29. 18.

And such is the carnality of our times, even of the professors of Religion, that they are never weary of ease, pleasure and plentie, nor feare the taking of too much *thoughts for the flesh*, neither will they ever have the time come for judgement to begin at Gods House, much lesse with the Apostle Paul will they take pleasure in *afflictions and persecutions*; belike we are borne in the time when men must *die in their nests*, and goe to heaven in *feather-beds*; and the gate to heaven is growne so wide, that men may runne in at it with all invented formality and fleshly libertie that can be invented or desired.

2.

John 18. 36.

2 Cor. 5. 16.

3.
Luke 24. 26.

Some there are, who will pray earnestly, that the abuses in the Church may be removed, and the cleare light of the *Gospell* really discovered, and that the Saints may rejoyce together in the sweet fellowship of the Church, and it is well they doe so; but in their prayers they looke the wrong way for it ever to come in, they looke it should be done with sound of Trumpet, by decrees of *Parliaments*, by *Edicts* of Princes; alas, the Kingdome of Christ is not of this world, he gaines his glory here, by abasement, and they that will doe any good in his cause, must cast away all carnall helps. and henceforth know Christ *according to the flesh no more*, but walke close with him in his temptation.

And what doctrine is there in the Scriptures more cleare than this? Did not Christ himselfe by death vanquish sinne and Satan, and so enter into glory? and was his whole life here any other then a continuall suffering? and were not these his sufferings as well imitable

And what construction can be made of this but that either it was not truth they stood for or that they were not rightly informed in it, but fell lightly and wantonly upon it and so left it as lightly again, or else that they made not conscious of doing the will of God in the things revealed to them. Whereas if they had stoutly stood out and borne their cross with patience even to bonds and death, some other events would have followed and besides their precious and honorable death, they should have given some furtherance to the glory and truth of God, whereas by their cowardly yielding, the arm of flesh exulteth, and reproach and scandal is cast upon the sincere profession and practice of God's Ordinances, and themselves commonly languish for losing the day and are as men lifeless amongst their neighbors and comfortless within themselves.

The time of suffering is now come

LECT. 17.

. And such is the carnality of our times, even of the professors of religion, that they are never weary of ease, pleasure and plenty, nor fear the taking of too much *thought for the flesh*, neither will they ever have the time come for judgment to begin at God's House, much less with the Apostle *Paul* will they take pleasure in *afflictions and persecutions*. Belike we are born in the time when men must *die in their nests* and go to heaven *in feather beds*, and the gate to heaven is grown so wide that men may run in at it with all invented formality and fleshly liberty that can be invented or desired.

. Some there are who will pray earnestly that the abuses in the Church may be removed and the clear light of the *Gospel* really discovered, and that the Saints may rejoice together in the sweet fellowship of the Church, and it is well they do so, but in their prayers they look the wrong way for it ever to come in. They look it should be done with sound of trumpet, by decrees of *Parliaments*, by *dicts* of princes. Alas, the Kingdom of Christ is not of this world, he gains his glory here by abasement, and they that will do any good in his cause must cast away all carnal helps and henceforth know Christ *according to the flesh no more*, but walk close with him in his temptation.

. And what doctrine is there in the Scriptures more clear than this? Did not Christ himself by death vanquish sin and Satan, and so enter into glory? And was his whole life here any other than a continual suffering, and were not these his sufferings as well imitable

table as meritorious? Are not we to looke unto him who is *the Author and finisher of our Faith*, and follow him in his *temptations*? and are not all his promises made with the condition of the *croffe*? Did not *Paul* desire to have fellowship with *Christ* in his afflictions, and to be made conformable to his death? Well, how commeth it to passe, that wee never examine our selves by these things? nor thinke of suffering afflictions, but imagine that the common pace and prevailing course of the times and multitude will serve the turne to bring us to glory? What priviledge have we above *Christ*, above *Paul*, and the Christians in the Primitive time? Be-like no *Prophet* nor good man can perish, or be wronged in our Nation; but we are borne in the day, in which he that is most godly is the most secure. *Heb. 12. 2. 3.*
Marke 10. 30.
Phil. 3. 10.
Luke 13. 33.

Well, if it be not so. I would it were so, but it is rather to be feared we joyne too much carnall libertie with our Profession, and too eagerly desire to make a faire *shew in the flesh*, and measure Gods favour too much by temporall blessings; and we thinke, because we build us faire houses, and make us costly apparell, and eate our meate merrily, and lie and turne upon our feather-beds, with our braines full of roving thoughts, and traine up our children according to the fashion, if withall we lend our eares sometimes to a Sermon, and conferre sometimes cursarily of the Scripture, and sometimes use a forme of Prayer in our Families; we thinke God is wonderfully beholden to us, and we are some rare instruments of his glory, and notable pillars in his Church; for we sit fast and quiet, and are not moved with errors, nor *schismes*; but when other *busie and giddie headed men* that can never be quiet, rove and range about, troubled in minde, and distempered in affections, and foolishly pulling trouble upon themselves, and beggery upon their wives and children; we live at wealth and peace, and die quietly in our beds, and are honourably buried amongst our friends, and leave behinde us a *paterne and patrimony* to our children. *Gal. 6. 12.*
A vaine conceit.
Acts 26. 24.

Other motives to perswade us to suffering.

BUt surely, if we had that zeale for the glory and house of God which *David* had, wee would not dwell in our *seeled houses*, nor give our selves to sleepe and slumber, and see the house of the Lord lie waste, and the stones thus scattered amongst the rubbish, which must not now be understood of any materiall Temple, but of the spiritual building of those lively stones, the soules and bodies of the faithful into an *holy Temple in the Lord*; And this holy Temple lyeth yet waste, **SECT. 18.**
Psal. 132. 2, 3.
Hag. 2. 4.
Psal. 102. 13, 14.
1 Pet. 2. 5.

meritorious? Are not we to look unto him who is *the author and finisher of Faith*, and follow him in his *temptations*? And are not all his promises made with the condition of the cross? Did not *Paul* desire to have fellowship with Christ in his afflictions, and to be made conformable to his death? Well, how cometh it to pass that we never examine ourselves by these things nor think of suffering afflictions, but imagine that the common pace and prevailing course of the times and multitude will serve the turn to bring us to glory? What privilege have we above Christ, above *Paul*, and the Christians in the primitive time? Belike no *Prophet* nor good man can perish or be wronged in our nation that we are born in the day in which he that is most godly is the most secure.

Well, if it be not so, I would it were so, but it is rather to be feared we join too much carnal liberty with our profession, and too eagerly desire to make a fair *show in the flesh*, and measure God's favor too much by temporal blessings, and we think because we build us fair houses and make us costly apparel and eat our meat merrily and lie and turn upon our featherbeds with our brains full of roving thoughts, and train up our children according to the fashion, if withal we lend our ears sometimes to a sermon and confer sometimes cursorily of the scripture, and sometimes use a form of prayer in our families, we think God wonderfully beholden to us, and we are some rare instruments of his glory, and notable *pillars* in his Church, for we sit fast and quiet and are not moved with errors nor *schisms*. But when other *busy and giddy-headed* men that can never be quiet rove and range about, troubled in mind and distempered in affectations and foolishly pulling trouble upon themselves and beggary upon their wives and children, we live at wealth and peace and die quietly in our beds and are honorably buried among our friends, and leave behind us a *pattern* [example] and *patrimony* to our children.

Other motives to persuade us to suffering

LECT. 18.

But surely, if we had that zeal for the glory and house of God which *David* had, we would not dwell in our *sealed houses* nor give ourselves to *sleep and slumber*, and see the house of the Lord lie waste, and *the stones thus scattered amongst the rubbish*, which must not now be understood of any material *Temple* but of the *spiritual* building of those *lively stones*, the souls and bodies of the faithful, into a *holy Temple in the Lord*. And this holy Temple lieth yet

Ephes. 2. 21.
1 Pet. 1. 12.

Rev. 2. 1.

Chur. 1. 6.

Luke 14. 18, 19.

wast, and the stones hid in the dust and dung of the earth; And although the Lords time be come to delight in the fellowship of his Saints, and the *Angels* stand ready to rejoyce in the beautie of this House, and Christ desireth to walke amidst the *Candlesticks*, and to take his repast with his beloved at noone. And yet here's all asleep; and taking care for their wives, children, cattell, farmes and merchandize. &c. and they cannot come to this Supper of the Lord, to which they are invited, for feare of losing some worldly toys and trifles.

1 Sam. 18. 22.

Some will not trust their owne judgements, others will not controule their betters; some are right in judgement, but are too cold and drouisie to come to action: others are fearefull and timorous, some runne lightly and foolishly without their errant, others are so wise, that they can doe nothing. And thus by all and all, there is not that done that should be: many labour to hew, polish and prepare stones, and timber for the building, but there is no sound frame yet reared, or right forme appearing.

Psal. 84. 10.

And it were well if yet at the last houre of the day we could set our selves to this worke, and bring our soules and bodies into this holy house, in which a dayes dwelling were better then a thousand elsewhere; and truly, if wee had but tried the excellencie of this house, wee would thinke nothing too deare for it. And what if it should cost us our precious lives? can we bestow them upon better termes? can wee live ever? or can we passe the time that God hath set? will not death as well finde us in our beds, as in the *Laole*, or at *Tiburne*?

Act. 24. 13.

Psal. 106. 45.

Psal. 37. 6.

Dan. 3. 17. 18.

Psal. 66. 12.

Prov. 16. 31.

2 Sam. 15. 26.

And who can tell, whether we by carrying our selves humbly, modestly, and conscionably before God and men, without depraving or abusing them in authority, may not cause our haters to become our lovers, and our enemies our friends, when our righteousness is brought forth as the light, and the judgement as the bright shining noone, yea, if it be best for his glory, we are sure he will deliver us from the oppressions of men and strife of tongues, prolonging our dayes, and honouring us with gray hayres, as a Crowne of glory, being found in the way of righteousness, notwithstanding all the oppositions of the times and violence of men. But yet if he will not, but say he hath no pleasure in us, nor that we shall not see the glory of his house, but shall die in the very endeavouring of it, let him doe what he please; and let it be enough, if our children may build this house, and enjoy the fruit of that which our lives payed for.

Our lives are
not too good
to be given for
Gods truth.
Act. 5. 41.
Gal. 2. 16.

And if wee must honour God with our bloods; let us doe it cheerefully, rejoycing that we are found worthy to suffer for his name and let us cast off this nice flesh, and idle vanitie, consult no more with flesh and blood, but forsake our selves in that kinde, and if we will talke of heaven, let us contemne the earth, and be content to lose lands,
goods

ste and the stones hid in the dust and dung of the earth. And although the Lord's time be come to delight in the fellowship of his Saints and the *Angels* and ready to rejoice in the beauty of this House, and Christ desireth to walk amidst the candlesticks³² and to take his repast *with his beloved at noon*. And yet here's all asleep and taking care for their wives, children, cattle, farms and merchandise, &c., and they cannot come to this *Supper* of the Lord to which they are invited for fear of losing some worldly toys and trifles.

Some will not trust their own judgment, others will not control their betters, some are right in judgment but are too cold and drowsy to come to action, others are fearful and timorous, some run lightly and foolishly without their errant [wanderings], others are so wise that they can do nothing. And thus by all and all, there is not that done that should be [done]. Many labor to hew, polish and prepare stones and timber for the building, but there is no sound frame yet reared or right form appearing.

And it were well if yet *at the last hour of the day* we could set ourselves to this work and bring our souls and bodies into this *holy house*, in which a *day's* dwelling were better than a *thousand* elsewhere, and truly if we had but tried the excellency of this house, we would think nothing too dear for it. And what if it should cost us our precious lives – can we bestow them upon better terms? Can we live ever or can we pass the time that God hath let? Will not death as well find us in our beds, as in the gaol or at Tyburn³³?

And who can tell whether we by carrying ourselves humbly, modestly, and conscionably before God and men without depraving or abusing them in authority may not cause our *haters* to become our *lovers*, and our enemies our friends, when our *righteousness is brought forth as the light, and the judgment as the bright shining noon*, yea, if it be best for his glory, we are sure he will deliver us from the oppressions of men and *strife of tongues*, prolonging our days and honoring us with *gray bays*, as a *crown of glory* being found in the way of *righteousness*, notwithstanding all the oppositions of the times and violence of men. *But yet if he will not, but say he hath no pleasure in us*, nor that we shall not see the glory of his house, but shall die in the very endeavoring of it, *let him do what he please* and let it be enough if our children may *build this house* and enjoy the fruit of that which our lives paid for.

And if we must honor God with our blood, let us do it cheerfully, rejoicing that we are found *worthy to suffer for his name* and let us cast off this nice flesh, and idle vanity, consult no more with *flesh and blood*, but forsake ourselves in that kind and if we will talk of heaven, let us condemn the earth, and be content to *lose lands*,

The CRY of a STONE.

35

goods and life for Christ and his Gospels sake; for else in looking after heaven, we doe like the *slug gard which lusteth, but bath nought*; and as children which gape for all their parents wealth, but will take no paines to please them. *Mark. 8. 38.*
Prov. 13. 45

Away with this selfe-love, that will have heaven and earth too, where is our love to Christ, that purchased heaven, since we will not part with one dram of ease, pleasure or profit for the furtherance of his Gospel? And how can we be said to honour him that will rather cease our obedience to him in the things he requireth then part with a few worldly toyes and trifles. *Mark. 8. 36.*
Mat. 13. 30, 31

It is no strange thing for Christians to be persecuted of Christians.

BUt this is a very grievous thing, when a man shall not onely be **SECT. 19**
opposed and cruelly dealt withall at the hands of ignorant and **Object. 8.**
vaine men, but when many wise, Religious and godly men shall set themselves against one, and be instruments of ones ruine and destruction? Me thinketh it cannot be, that such good men should be deceived and misled as they are if I be right?

I answer, first, Did not good *Asa* put faithfull *Hanani* in prison? *Answer 1.*
2 Chron. 18. 10.
Did not godly *David* dispossesse true hearted *Mephibosheth* of his lands? *2 Sam. 16. 4.*
Did not reforming *Ioash*, cause zealous *Zachariah* to be stoned? Did *2 Chron. 24. 2.*
Gen. 37. 28.
not *Iosephs* fellow *Patriarches* sell him into *Egypt*? Did not *Leys* wife *Iob. 19. 2. 5.*
and godly friends, vex and torment his soule more than all his other crosses? Was not the holy *Saint* of God, *Paul*, despised and derided, *1 Cor. 4. 3. 10. 1*
even of his spirituall sonnes? yea, sometimes *Manasses* eateth *Ephraim*, *I sai. 9. 20. 21.*
and *Ephraim* *Manasses*, and therefore it is no strange thing, to see one Christian abused, reviled, & cruelly handled at the hands of another.

Yea, and if it were ever in any age, it must needs be in ours, since greater strictnesse and censoriousnesse was never found against one another, then is now, and no opposition or contrary opinion can be endured, but there must be a uniformity, even to the tying of *Mat. 22. 23.*
mint and annis.

And if men be not borne all in one day, and brought up all in one Schoole, or enured to one Preacher, or that one man have learned a little faster or slower then his fellowes, and begin to speake either more plainly, or more darkely than ordinary, he is by and by distasted and talked with, to see if he be not some *Arian*, *Anabaptist*, *Familist*, *Brownist*, *Puritane*, &c. and if any one of his allegations looke towards any of these Sects (as it were marvell if some should not) then the op- *The image of*
our times.

F 2

ponent

...ds and life for Christ and his Gospel's sake, for else in looking after heaven we
like the *sluggard which lusteth but hath naught*, and as children which gape for all
their parents' wealth, but will take no pains to please them.

Away with this self-love³⁴ that will have heaven and earth too. Where is our
love to Christ that purchased heaven, since we will not part with one dram of
use, pleasure or profit for the furtherance of his *Gospel*? And how can we be
said to honor him that will rather cease our obedience to him in the things he
requireth than part with a few worldly toys and trifles.

It is no strange thing for Christians to be persecuted of Christians

LECT. 19.

Objection 8. But this is a very grievous thing, when a man shall not only be
opposed and cruelly dealt withal at the hands of ignorant and *vain men*, but
when many wise, *religious* and godly men shall set themselves against one and
be instruments of one's ruin and destruction? Me thinketh it cannot be that
such good men should be deceived and misled as they are if I be right?

Answer 1. I answer first, did not good *Asa* put faithful *Hanani* in prison? Did
not godly *David* dispossess true hearted *Mephibosheth* of his lands? Did not
reforming *Joash* cause zealous *Zachariah* to be stoned? Did not *Joseph's* fellow
patriarchs sell him into *Egypt*? Did not *Job's* wise and godly friends vex and
torment his soul more than all his other crosses? Was not the holy *Saint* of
God, *Paul*, despised and derided even of his spiritual sons? Yea, sometimes
Manasseh eateth *Ephraim* and *Ephraim*, *Manasseh*, and therefore it is no strange
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And if men be not born all in one day, and brought up all in one school or
taught to one preacher, or that one man have learned a little faster or slower
than his fellows, and begins to speak either more plainly or more darkly [more
obscurely] than ordinary, he is by and by distasted and talked with to see if he
be not some *Arian*, *Anabaptist*, *Famelist*, *Brownist*, *Puritan*, &c., and if any one of
his allegations looks towards any of these sects (as it were [a] marvel if some
should not) then the opponent

A notable weapon to repress errors.

Many good Christians abused, and lose their lives for trifles.

3.

Bishop Grindall.

Mr. Strood.

Master T. W.

G. G.

A lamentable example.

The true cause of cruelty for Religion.

ponent hath somewhat to busie himselfe and his friends about, and there is a rare piece of worke done, an infected sheepe discovered, and now he must be worried, and hunted, and where shall the instruments be had to chase this creature? not from the rules of Divinity or logicke, except once or so, for recreation; but the weapons must be fetched out of the *Cutlers shop* that must cut the throat of those errors, ad bring this *Irregular fellow* to a *non plus*, and the next newes he hears, there is a *pursuant* at his back to carry him before authority, but when he comes there, some informers, (richer in clothes than in grace) have beene before him, and told his tale for him, so as there is nothing for him to say, except he will *swear* hee knowes not wherefore, and make answer hee knowes not to what, and after short worke the man with the *keyes* must become his Host, and with him he must eat hard meat, till either his withered Carkasse fall in the dust, or be drawne upon a hurdle to *Tiburne*.

And thus hath many a worthy Christian been served, and brought to his end, and what sound and zealous Christian is there more, which can say he is sure he shall not be so served? For though the things they hold have a good ground, and an honest intent, and the differences are rather about *formes* of words, than matters of weight; yet we live in such a strict and zealous age as will have a conformity, even betwixt the tips of mens tongues, and amongst such notable wise men, that can spy a fault where there is none.

It is reported of Bishop Grindall, that though his love to honest and zealous Preachers was such, as that for favouring of them, himselfe was suspended from his *Bishoprick* before his death; yet even in the midst of this his large love and lenity, by the instigation, and forestallings of some *Parasites* & idle bellied *Priests*; he put to silence, one of the most famous & worthiest Preachers that ever was in that Dioces.

I have also heard of a very excellent Preacher in *Canterbury*, who was both a lover of goodnesse and good men, and yet (partly by his owne mistaking, partly by others provocation) hee persecuted an honest religious man, and one of his Parish, causing him to be put from his office which he had in the *City*, then to be deprived of worke or any reliefe from honest men. afterwards caused him to be *imprisoned*, where he lay above a yeere, till himselfe, his wife and children were almost starved; and had starved but for some secret course, by which they were relieved, and afterward comming out of prison, he caused him to be banished the *City*, and often threatned him with *fire and faggot*, and all for a triviall controversie, wherein there was ten times more heat of blood than weight of difference.

And untill our Preachers and Professors have better learned the doctrine of forbearance, which hereafter God willing, I will treat of, and have made their *Canons* for uniformitie a little larger, but especially

with somewhat to busy himself and his friends about and there is a rare piece of work done, an infected sheep discovered, and now he must be worried and hunted and where shall the instruments be had to chase this creature? Not from the rules of Divinity or logic, except for recreation, but the weapons must be searched out of the *cutler's shop* that must cut the throat of those errors and bring this *irregular* fellow to a *non plus* [bewilderment], and the next news he hears, there is a *pursuivant* [court officer] at his back to carry him before authority. But when he comes there, some informers (richer in clothes than in grace) have been before him and told his tale for him, so as there is nothing for him to say except he will *swear* he knows not wherefore, and make answer he knows not to what, and after short work, the man with the *keys* must become his host and with him he must eat hard meat till either his withered carcass fall in the dust or be drawn upon a hurdle to *Tyburn*.

And thus hath many a worthy Christian been served, and brought to his end and what sound and *zealous* Christian is there more which can say he is sure he shall not be so served? For though the things they hold have a good ground and an honest intent, and the differences are rather about *forms* of words than matters of weight, yet we live in such a strict and zealous age as will have a conformity even betwixt the tips of men's tongues, and amongst such notable wise men that can spy a fault where there is none.

3. It is reported of Bishop *Grindal* that though his love to honest and zealous Preachers was such as that for favoring of them, [he] himself was suspended from his *Bishopric* before his death, yet even in the midst of this his large love and leniency, by the instigation and forstallings of some *parasites* and idle-bellied *priests* he put to silence one of the more famous and worthiest Preachers that ever was in that Diocese.

I have also heard of a very excellent preacher in *Canterbury*, who was both a lover of goodness and good men, and yet (partly by his own mistaking, partly by others' provocation) he persecuted an honest *religious man* and one of his parish, causing him to be put from his office which he had in the *City*, then to be deprived of work or any relief from honest men, afterwards caused him to be *imprisoned* where he lay above a year till himself, his wife and children were almost starved and had starved but for some secret course by which they were relieved, and afterward coming out of prison, he caused him to be banished [from] the *city* and often threatened him with *fire and faggot*, and all for a trivial controversy wherein there was ten times more heat of blood than weight of difference³⁵.

And until our Preachers and professors have better learned the doctrine of forbearance which hereafter God willing, I will treat of, and have made their *Canons* for uniformity a little larger, but

especially till they better know themselves, and are affected with their owne ignorances, errors and mistakings, they are fitter to Lord it over their brethren, then bearing their *burthen* to serve them in Love, *1 Cor. 1. 24.* and can with more ease set themselves to butcher one another, *Gal. 6. 2.* then to informe, cherriish and comfort one another, and untill this *spirit is abated*, and this inordinate zeale quenched, wee must looke *Judg. 8. 3.* for afflictions and persecutions at the hands of those that are *partakers of the same grace with us*, and wait for the comming of the Lord Iesus from heaven as well as we.

But what shall we say? even this the Lord doth, that hee may try us every way, that not onely Infidels and prophane wretches may revile, accuse and wrong us, but even our *familiares and knowne friends*, which have familiarly and sweetly borne us company in Gods worship; and even they which should be comforters are tormentors. They which are begotten by one word, & quickned by one spirit, crush one another to hell, and this is no small triall; for that there should be continuall enmity and spirituall warre betwixt the seed of the woman, and the seed of the Serpent is no wonder, seeing they are as contrary as light and darknesse, but that even the seed of the woman should be at such enmity amongst themselves is strange and wonderfull, and sheweth the greatnesse of Satans malice, the strength of mans corruption, and the marvellous operation of Gods grace, which prevaileth even in sight of all misorders, and bringeth great light out of the blackest darknesse.

The scandalls in the separated Churches, is no argument to condemne their practice.

I See no such excellency, or perfection in the separated Churches **SECT. 20** more then in others, but they often runne into many scandalous **Object. 9.** evils: and are full of jarres, emulations and contentions; so that for ought I see, a man were as good keepe where he is, as goe to them, *2 Cor. 12. 20.* except they were otherwise then they are?

I answer first, As Lot fell into a more grievous sinne, when onely he and his daughters were in the cave, then he ever did when he was in the midst of the Sodomites: And as David in his great advancement committed a more foule fact then ever hee did in his former abasements; so there is no estate in this world free from temptation and danger neither is our enemy idle, or slothfull, to take his opportunities, from our estates, occasions and condition, but followeth us, to the gates of heaven, that he may either get us, or cause us to scandalize, *Answe. 1. Gen. 19. 33. 34. 2 Sam. 11. 4. Job 1. 7.* by which meanes he may get some others.

F 3

When

pecially till they better know themselves and are affected with their own ignorances, errors and mistakings, they are fitter to *lord* it over their brethren than bearing their *burden* to serve them in *love*, and can with more ease set themselves to butcher one another than to inform, cherish and comfort one another. And until this *spirit is abated* and this inordinate zeal quenched, we must look for afflictions and persecutions at the hands of those that are *partakers of the same grace with us* and wait for the coming of the *Lord Jesus* from heaven as well as we.

. But what shall we say? Even this the Lord doth that he may try us every way that not only infidels and *profane wretches* may revile, accuse and wrong us, but even our *familiars and known friends* which have familiarly and sweetly borne his company in God's *worship*, and even they which should be comforters are tormentors. They which are begotten by one *Word* and quickened by one *spirit* rush one another to hell, and this is no small trial, for that there should be continual enmity and spiritual war betwixt the seed of *the woman* and the seed of *the Serpent* is no wonder, seeing they are as contrary as *light and darkness*, but that even the seed of the woman should be at such enmity amongst themselves is strange and wonderful, and sheweth the greatness of *Satan's* malice, the strength of man's corruption, and the marvelous operation of God's grace, which prevailleth even in spite of all misorders, and bringeth great light out of the blackest darkness.

The scandals in the separated Churches is no argument to condemn their practice

SECT. 20.

Objection 9. I see no such excellency or perfection in the separated churches more than in others, but they often run into many scandalous evils and are full of jars [conflicts], *emulations* and *contentions*, so that for aught I see, a man were as good keep where he is as go to them, except they were otherwise than they are?

Answer 1. I answer first, as *Lot* fell into a more grievous sin when only he and his daughters were in the *cave* than he ever did when he was in the midst of the *Sodomites*. And as *David* in his great advancement committed a more foul fact than ever he did in his former abasements, so there is no estate in this world free from temptation and danger, neither is our enemy idle or slothful to take his opportunities from our estates, occasions and condition but followeth us to the gates of heaven that he may either get us or cause us to *scandalize*, by which means he may get some others.

2.

The visible
Church hath
no Angelicall
perfection.

When therefore wee speake of such glorious things in the Church, we doe not yet meane that they are a company of *angels*, or of men free from corruption and *Temptation*; for were it so, it needed no ordinances, nor meanes to helpe, recover and uphold it, but as I said before, even therefore is a Church-fellowship appointed of God to prevent frailties and offences, and to purge out such as grow wilfully scandalous in evill: and such as will except against all such Churches as in whom they find failing in manners, must goe seeke the Church in *heaven*; for whilest we are here, we are fraile men, and some frailties will still appeare in us, though by the grace of God, many are kept all their life from *scandalous* evils.

2.

The frailties of
men no argu-
ment against
a Religion.

The *Papists* with like colour object against the *Protestants*, that they are evill liver, and given to wanton lusts, being full of swearing, whoring, drunkennesse, theft, &c. But he that is acquainted with both can tell, that even the *Papists* in the greater part of them are more frequent in such vices than the *Protestants*, and by their leave, they that will condemne another for an euill, must be cleare of it themselves, else their owne mouth will accuse them.

Object. 10.

But both will object against the separated Churches, and say you are but a handfull, and those also of culled men, and wee are many, and of all sorts, as Cities and Countreies yeeld, therefore there is no reason to expect like holinesse from us as from you, but if you looke upon the better sort of us, you shall not see no such evils breake out in us, as are printed and recorded against you?

Ans. I.

Mat. 22. 11.

The separated
Churches are
not free from
hypocrites.

I answer, first, when Christ had culled out his wedding guests, yet there was one which had not a *wedding garment*; so though those men be culled out, yet some hypocrites will lurke amongst them, though they be never so poore and contemptible; as *Judas* did adhere unto Christ: for though they professe a separation from the open wicked, yet they professe no separation from Hypocrites, neither may, nor can, till they are discovered.

Iude 4. 17.

2.

Secondly, Hypocrites, that turne the Grace of God into wantonnesse, are most forward of all to separate themselves from others; and therefore how can those Churches be free from them?

3.

Act. 8. 19. 20.

Thirdly, it is a punishment of their former hypocrisie to be discovered where they looked for greatest esteeme, and so being disappointed of the praise of men which they desired they are in a better way to come to *Repentance*, then in living amongst a company as ill as themselves, where their *visard* should not have bene plucked off.

4.

The separated
Churches not so
evill as the pa-
rishes.

Fourthly, true it is, there may be lesse evils amongst the separated, then amongst the parish multitudes, and so I am sure there is; for whereas three *Scribes* in a few sheets of paper did note and discourse of all the evils and *scandalls* that fell among the separated in many yeeres, If in the Parishes all the evils should be noted and chronicled; there

When therefore we speak of such glorious things in the *Church*, we do not mean that they are a company of *Angels* or of men free from corruption and temptation, for were it so, it needed no ordinances nor means to help recover and uphold it, but as I said before, even therefore is a Church fellowship appointed of God to prevent frailties and offences and to purge out such as grow willfully scandalous in evil, and such as will except against all such Churches as in whom they find failing in manners, must go seek the Church in *heaven*, for whilst we are here, we are frail men and some frailties will still appear in us though by the grace of God, many are kept all their life from *scandalous* evils.

. The *Papists* with like color object against the *Protestants* that they are evil doers and given to wanton lusts, being full of swearing, whoring, drunkenness, theft &c. But he that is acquainted with both can tell that even the *Papists* in the greater part of them are more frequent in such vices than the *Protestants*, and by their leave, they that will condemn another for an evil must be clear of it themselves, else their own mouth will accuse them.

Objection 10. But both will object against the separated Churches, and say you are but a handful, and those also of culled [selected] men, and we are many and of all sorts as cities and countries yield, therefore there is no reason to expect like holiness from us as from you. But if you look upon the better sort of us, you shall not see no such evils break out in us as are printed and recorded against you?

Answer 1. I answer first, when Christ had culled out his wedding guests yet there was one which had not a *wedding garment*, so though those men be culled out, yet some hypocrites will lurk amongst them though they be never so poor and contemptible, as *Judas* did adhere unto Christ, for though they profess separation from the open wicked, yet they profess no separation from hypocrites, neither may nor can till they are discovered.

. Secondly, hypocrites that *turn the Grace of God into wantonness*, are most forward of all to *separate themselves from others* and therefore how can those Churches be free from them?

. Thirdly, it is a punishment of their former hypocrisy to be discovered where they looked for greatest esteem, and so being disappointed of the praise of men which they desired, they are in a better way to come to *repentance* than a living amongst a company as ill as themselves, where their *vizard* [disguise] should not have been plucked off.

. Fourthly, true it is there may be less evils amongst the separated than amongst the parish multitudes, and so I am sure there is, for whereas three *scribes* in a few sheets of paper did note and discourse of all the evils and *scandals* that fell among the separated in many years, if in the parishes all the evils should be noted and chronicled,

there had neede at every fifth house to dwell a *Scribe*.

Fifthly, And though I love not to make comparisons, to cause disparagement; yet I freely confesse and with great comfort acknowledge, that there are many in the parishes in *England* which are of a very godly life and conversation; and some that goe as farre therein, as any I ever saw in my life. And if I should preferre any of the separated before them in conversation, I should speake against my owne conscience, but in the Church state and order I must prefer the other before them.

Many Christians in the parishes excellen in personall grace, but are in Church order.

Sixthly. And yet if a man had a minde to breed and foster *atheisme*, he might cull out a number of *scandalls*, which noted men, both *Preachers* and *Professors* in the Parishes have fallen into, in a few yeeres, but why should wee make worke for wanton eares? let us rather feare our selves, and let him that thinketh *hee standeth, take heed lest hee fall*.

1 Cor. 10. 12.

Sevently, It is a fault of the professors, that the Churches of separation are no better; they have lingered, and refused to bring their soules and bodies into an holy *Temple*, whilst *Sanballat* and *Tobiah* have beene building there, whose separation hath rather beene from grace than from corruption; and these creeping in under a *show* of *godlinesse*, have filled all with scandall, contention and division; whereas if those that had beene sound and sincere men, and grounded and experienced in the knowledge of God and themselves, would have beene gathered together, and filled the Sanctuary, there would have beene no roome nor use for such instruments:

Ezra. 4. 1. 2.

Iude 1. 4.

Wherefore, hereafter doe not you sit still and controll others, and doe just nothing your selves; for I tell you, it is a worke well besitting and befitting the most holiest and godliest people that are in the world, and altogether unsitting and unlawfull for such whose lives and conversations are not otherwise answerable.

It is the fault of the professors, that the separated Churches are no better.

Eighthly. Admit that all the separated Churches have hitherto but dallied and trifled, and puzzled themselves, by reason of their ignorance, weaknesse, and evill carriages, and are rather scattering then combining, yet this is no just exception against the course. *Israel* ranged about divers yeeres in the *wildernesse* and effected nothing, except it were to dig each others grave, yet was their generall ayme good.

Deut. 3. 48.

Iudge 20. 18. 25. 35.

The eleven tribes made two sallies out against the *Benjamites*, and lost the field, yet was their cause good, and in the end they prevailed; errors in actions are best found out, when they are really discovered: and if you have seene these mens failings you owe the more diligence, if you find your owne Church estate not right; doth that helpe you to talke of the *Brownists* conceitions? Are you borne to find fault with others, and doe nothing your selves? rather you should

The failings of the separated Churches, serve to teach them that now are to doe better.

mend

ere had need at every fifth house to dwell a *scribe*.

. Fifthly, and though I love not to make comparisons to cause disparagement, yet I freely confess and with great comfort acknowledge that there are many in the parishes in *England* which are of a very godly life and conversation, and some that go as far therein as any I ever saw in my life, and if I should prefer any of the separated before them in conversation, I should speak against my own conscience, but in the Church, state and order must prefer the other before them.

. Sixthly, and yet if a man had a mind to breed and foster *Atheism*, he might call out a number of *scandals*, which noted men, both *Preachers* and *professors* in the parishes, have fallen into in a few years, but why should we make work for wanton ears? Let us rather fear ourselves and let him that thinketh *he standeth, take heed lest he fall*.

. Seventhly, it is a fault of the professors that the Churches of separation are no better. They have lingered and refused to bring their souls and bodies into a holy *Temple* whilst *Sanballat* and *Tobiah* have been building there, whose separation hath rather been from grace than from corruption, and these creeping in under a *show of goodness* have filled all with scandal, contention and division, whereas if those that had been sound and sincere men and grounded and experienced in the knowledge of God and themselves would have been gathered together and filled the Sanctuary, there would have been no room nor use for such instruments.

Wherefore, hereafter do not you sit still and control others and do just nothing yourselves, for I tell you, it is a work well befitting and beseming the most holiest and godliest people that are in the world, and altogether unfitting and unlawful for such whose lives and conversations are not otherwise answerable.

. Eighthly, admit that all the separated Churches have hitherto but dallied and trifled and puzzled themselves by reason of their ignorance, weakness, and evil carriages and are rather scattering than combining, yet this is no just exception against the course. *Israel* ranged about divers years in the *wilderness* and effected nothing except it were to dig each other's grave, yet was their general aim good.

The eleven tribes made two sallies out against the *Benjamites* and lost the field, yet was their cause good and in the end they prevailed. Errors in actions are best found out when they are really discovered, and if you have seen these men's failings, you owe the more diligence to teach them if you find your own Church estate not right, doth that help that now you talk of the *Brownists*³⁶ contentions? Are you born to find fault with others and do nothing yourselves? Rather you should

The CRY of a STONE.

mend it where they have failed, and when you are come into the right order of a Church, then let other mens harmes teach you.

An excellent
imitation.

And where you have scene the separated Churches to be *contentions*, be you more *quiet*; where they have beene full of *divisions*, cleave you close together; If they would beare nothing, yet beare you one *an- others burthen*; If they have beene too censorious, be you more chari- table; If they have lived loosely, live you strictly; If they have beene cold, be you zealous; If they have beene fearefull, be you more stout; If they have revolted, stand you fast; And if you thinke all they have done is in hypocrisie, take heed all that you doe be in sincerity. And thus much for the first Generall part of this Treatise, tending to direct and perswade all Christians to come into the fel- lowship of the Saints in the order of the Gospell.

THE

And it where they have failed and when you come into the right order of a Church, than let other men's harms teach you.

And where you have seen the separated Churches to be *contentious*, be you more *quiet*, where they have been full of *divisions*, cleave you close together. If they would bear nothing, yet bear you one *another's burden*, if they have been too censorious, be you more charitable. If they have lived loosely, live you strictly. If they have been cold, be you zealous. If they have been fearful, be you more stout. If they have revolted, stand you fast, and if you think all they have done is in hypocrisy, take heed all that you do be in sincerity, and thus much for the first general part of this treatise, tending to direct and persuade all Christians to come into the fellowship of the Saints in the order of the Gospel.



THE SECOND PART OF THE TREATISE;

WHEREIN
THE TWO MAINE FAILINGS OF
the *Rigid Separation* are reprov'd, and
their Objections answered.

The rigid Separations vexrun their course in their first onset.



Now, that I may not be unjust nor partiall, I must turne my selfe to the other side, to the strict seperation, who are even as much beyond the marke, by their over-strained grounds and strait affections, as the Professors in *England* are short, by their timorous formalitie; so as if the one would come a little forward, and the other step backe, and meet both at the marke, what a sweet harmony might there be; but who shall live to see this done? yet to them both, as my loving friends and brethren, I must speake, and let God doe what he pleaseth.

There would be an excellent harmony, if the separation and the professor could reunite.

The first thing they are faulty in is that they not onely condemne and flie from such evill persons and things as are found in the Parish assemblies but also condemne, even the most godly there, and all religious practices and ordinances they esteeme none other than an *Idoll* worship, and all that use it Idolaters, notwithstanding any holinesse or sincerity which the persons have; but how unjust their

I.

The separation have gone too farre.

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accusa-

THE
SECOND PART OF THE TREATISE;
 WHEREIN
THE TWO MAIN FAILINGS
 OF
 the Rigid Separation are reprov'd
 and their Objections answered

The rigid Separation overrun their course in their first onset

ECT. 21.

Now that I may not be unjust nor partial, I must turn myself to the other side, to the strict separation, who even as much beyond the mark by their over-trained grounds and straight affectations as the professors in *England* are short by their timorous formalities, so as if the one would come a little forward and the other step back and meet at the mark, what a sweet harmony might there be, but who shall live to see this done? Yet so them both as my loving friends and brethren, I must speak and let God do what he pleaseth.

. The first thing they are faulty in is that they not only condemn and fly from such evil persons and things as are found in the parish assemblies but also condemn even the most godly there, and all religious practices and ordinances they esteem none other than an *Idol* worship and all that use it *Idolaters*, notwithstanding any holiness or sincerity which persons have, but how unjust their

accusations of the godly people in the assemblies are, is evidently shewed in a Treatise published by Master L. Robinson, so that of that I need say little.

2.

Eccles. 7. 9.
*A. Barrowes discov-
ery, pag. 112.*
A dangerous
sentence.

Indeed Master Barrow, and some others being under oppression, which, as Solomon saith, maketh a wise man madde; did harshly and hastily tumble up all things together: esteeming the fruits and effects of their preaching, with all the comfortable feelings and inward rejoycings in the spirit obtained in the parish assemblies, to be nothing else but a delusion of Satan, to betray their soules.

Numb. 20. 10. 12.
Psal. 116. 11.
Psal. 73. 24.

But words spoken or written in hastie passion of the minde and inordinate zeale, must not stand for Oracles; for, even the holy Prophets of God themselves have recalled such speeches, and chosen rather to comesse their owne frailties in using them, then adventuring them upon the Church in succeeding ages, for a further and remediless danger; as we may see in Moses, David, Asaph and others.

1 Cor. 11. 1.

Though then we esteeme Master Barrow and the rest (who first set upon a second Lutheran course) otherwised good men, and are doubtlesse at rest with the Lord, yet this must be accounted their error. And no man must thinke it any dishonour to them, though they were as good as Paul himselfe; if we cease to follow them, where they followed not Christ.

2 King. 20. 23.

So that leaving the Justification of the forward and better sort of people in England, to the things written of them in M. R. booke, I come to take a viewe of the ordinances which are in the parish assemblies, to see if there be none among them that is Gods, and is used without mixture of humane traditions; and, though it were a round and ready course, to make wash way of all; yet even Iehu had so much care when he destroyed the Prophets of Baal, as to enquire if none of the Lords Prophets were there.

1 King. 18. 24.

2 Chron. 36. 18.

Ezra. 3. 7.

So then, though wee be carefull when wee come to the worship of God (as we ought to be) that we neither submit our selves nor our bodies to human traditions; so neither must we condemne all for humane traditions, which is not comprehended and kept within the limits of a right Church state; for as some of the Lords Prophets were in Samaria; even in the height of Abahs wickednesse, and some holy vessels in Babylon, in the depth of captivity, so whatsoever may be said of the Church estate in England, yet there are some of Gods Ordinances there, which even in the midst of iniquities hath wrought effectually for the salvation of many.

Preaching in
England Gods
Ordinances.

And although all things amongst them have beene so mixed and wrapped in amongst mens inventions, as that the good and bad can hardly be severed; yet there is one thing, which in my judgement, standeth for the most part cleare from any evill or abuse, and that is the preaching of the Word in the assemblies of England.

Yet

accusations of the godly people in the assemblies are is evidently shown in a treatise³⁷ published by Master J[ohn] Robinson, so that of that I need say little. Indeed Master [Henry] Barrow³⁸ and some others being under *oppression*, which as *Solomon* saith, maketh a *wise man mad*, did harshly and hastily tumble up all things together, esteeming the fruits and effects of their preaching with all the comfortable feelings and inward rejoicings in the spirit obtained in the parish assemblies to be nothing else but a delusion of *Satan* to betray their souls.

But words spoken or written in hasty passion of the mind and inordinate zeal must not stand for oracles, for even the holy *Prophets* of God themselves have recalled such speeches and chosen rather to confess their own frailties in using them than adventuring them upon the Church in succeeding ages for a further and remediless danger, as we may see in *Moses*, *David*, *Asaph* and others.

Though then we esteem Master *Barrow* and the rest (who first set upon the second *Lutheran* course) otherwise good men, and are doubtless at rest with the Lord, yet this must be accounted their error. And no man must think any dishonor to them though they were as good as *Paul* himself, if we cease to follow them where they followed *not Christ*.

So that leaving the justification of the forward and better sort of people in *England* to the things written of them in M.[aster] R.[obinson's] book, I come to take a view of the ordinances which are in the parish assemblies to see if there be none among them that is God's, and is used without mixture of human traditions, and though it were a round and ready course to make wash [a]way of all, yet even *Jehu* had so much care when he destroyed the *prophets of Baal* as to inquire if none of the Lord's *Prophets* were there.

So then, though we be careful when we come to the worship of God (as we ought to be) that we neither submit ourselves nor our bodies to human traditions, so neither must we condemn all for human *traditions* which is not comprehended and kept within the limits of a right Church state, for as some of the Lord's *Prophets* were in *Samaria* even in the height of *Ahab's wickedness* and some holy vessels in *Babylon* in the depth of *captivity*, so whatsoever may be said of the Church estate in *England*, yet there are some of God's Ordinances here, which even in the midst of iniquities hath wrought effectively for the salvation of many.

And although all things amongst them have been so mixed and wrapped in amongst men's inventions as the good and the bad can hardly be severed, yet there is one thing which in my judgment standeth for the most part clear from any evil or abuse, and that is the preaching of the Word in the assemblies of *England*.

Yet not all preaching there, by every *Rhetoricall Kidler*, or prating *Parasite*, of which there are too many, but such honest and sincere handling the Word of God, as by some few there is used, whose aime properly and mainly is to beat downe sins and corruptions; and to build up and *stablish* in true grace and godlinesse; and who can deny this to be the worke of the Lord, and his ordinance to save his *elect*? though even the best of these Preachers be in some other things awry and mis-led through the corruption of the times, against all which evils and errors of theirs, I am as ready as any to protest and beare witnesse, but they must give me leave to spare their graces, when I condemne their corruptions.

What Preachers in England may be heard.

The efficacy of sound and zealous preaching.

The generall Objection against hearing in the Parish assemblies answered.

THe generall objection is, that all Gods Ordinances are given to his Church, and so if their Church state be not good, what have they to doe with any of Gods Ordinances; it is out of *Sion*, that the Law must goe, and such as are of the world have nothing to doe to meddle with it.

SECT. 22.

Object. II.
Mich. 4. 2.

I answer, first, Preaching is not an action that is proper to a visible Church, neither are all Gods Ordinances so given to the Church; as that many of them may not elsewhere be used. The Church must be no ingrosser, nor the world no obtruder; a covetous impious wife is more hatefull then a free hearted servant.

Answer I.

All Gods Ordinances are not peculiar to the visible Church.

And though the Law went first out of *Sion*; a proper place; yet how mount *Sion* is every where, and every Christian is both the Temple of the Lord in a sense, as also a little mountaine of holinesse, from whom the Law of God and his Will must flow out upon all just occasions, to neighbours, brethren, countrey-men, strangers, &c. yea, to any, good or bad, that will give attention, and so farre are godly Preachers in *England* from blame, because they preach, as that I rather blame them that give over, and desire from my heart, that where there is one of these plaine and powerfull Preachers, that there were a hundred, and that not onely their Temples, but even their houses, and all places where people might heare, were filled with the voyce and Word of God, and though this might suffice, being rightly considered, to answer this objection, and to shew that preaching may not be ingrossed by the Church, much lesse by the officers of the Church, yet because a word is not sufficient to those that make these objections, I will a little more distinctly open and prosecute the difference.

Ioh. 4. 21, 23.
1 Cor. 6. 33.

The increase of godly Preachers in England is a thing much to be desired.

Yet not all preaching there by every *rhetorical riddler* or prattling *parasite*, of which there are too many, but such honest and sincere handling the Word of God as by some few there is used, whose whole aim properly and mainly is to beat down sins and corruptions, and to build up *and establish* in true grace and *holiness*, and who can deny this to be the work of the Lord, and his ordinance to save his *elect*? Though even the best of these preachings in some other things may be swayed and misled through the corruption of the times, against all which evils and errors of theirs I am as ready as any to protest and bear witness, but they must give me leave to spare their graces when I condemn their corruptions.

The general Objection against hearing in the Parish Assemblies answered

OBJECT. 22.

Objection 11. The general objection is that all God's Ordinances are given to his Church, and so if their Church state be not good, what have they to do with any of God's Ordinances? It is out of *Zion* that the Law must go and such as are of the world have nothing to do to meddle with it.

Answer 1. I answer first, preaching is not an action that is proper [only] to a visible Church, neither are all God's Ordinances so given to the Church, as that any of them may not elsewhere be used. The Church must be no engrosser [monopolist], nor the world no obtruder; a covetous impious wife is more hateful than a free-hearted servant.

And though the Law went first out of *Zion*, a proper place, yet now Mount *Zion* is everywhere and every Christian is both the Temple of the Lord in a sense as also a little mountain of holiness from whom the Law of God and his Will must flow out upon all just occasions to neighbors, brethren, countrymen, strangers, &c., yea, to any good or bad that will give attention, and so far are godly Preachers in *England* from blame because they preach, as that I rather blame them that give over and desire from my heart that where there is one of these plain and powerful Preachers that there were a hundred, and that not only their Temples, but even their houses and all places where people might hear were filled with the voice and Word of God. And though this might suffice, being rightly considered to answer this objection, and to show that preaching may not be engrossed by the Church, much less by the officers of the Church, yet because a word is not sufficient to those that make these objections, I will a little more distinctly open and prosecute the difference.

What Preaching is, and who may preach; as also where, and to whom.

SECT. 25.
Preaching what
it is.

*Job. 3. 4.
Ahs 2. 22. 36.
Luk 12. 42.*

Preaching is a reverend declaring of the Will and Word of God in many words or in few; or an effectually evincing and speaking to the heart and conscience, without fearefull withholding the portion from any, or immoderate lashing out that which belongeth to none.

1.

*Mat. 4. 6.
1 Sam. 28. 18. 19*

1 Cor. 2. 17.

I say it is reverend declaring, &c. For every Scripture phrase and good words, used by idle and vaine discourfers, is not preaching, but rather prophaning; that speaking then which is called preaching, must be done with premeditation, and due consideration of the Author (God) of the matter (*his Word*) the end (*his Glory*), and the salvation of the hearers.

2.

*Ahs 10. 29.
Job 42 7. 8.*

Of the Will of God; wee must not preach our owne wills, or empty our stomachs against such as personally oppose us, lest it be justly ascribed to humour and passion, rather then to the grace of preaching, but when with reverence, onely the Will and Word of God is told, that is properly preaching.

3.

*Ahs 9. 20.
1 Cor. 14. 19.
Prov. 25. 11.
Luk 9. 60. 61.*

In many words, or in few; I doe not say that a speech of an houre long only is preaching; but also a few words, ten words, five words, a word in his place, being seasonably spoken, may be an effectually Sermon, a pithy exhortation; and whether the speech be long or short, if the Will of God be reverently declared, and rightly applied, it is preaching.

3.

Who is a Preacher.
*Luk 19. 13. 11.
1 Pet. 4. 10. 22.
Rom. 12. 6. 7.
Ahs 8. 1. 4.
Eccl 11. 19.*

Secondly; it is demanded, *who may preach?* And for that I affirme, that every Christian, which hath received any Talent or gift of God, enabling and fitting him thereunto, may at fit occasions and opportunities, minister the gift he hath received; as a good disposer of Gods secrets, without hiding his talent, or withdrawing himselfe from the Lords barrest, but when a doore is opened, and an occasion given, let him that hath a word of exhortation, say on; And this must be done with Christian discretion according as the talent is, some men, as they travell and labour in their affaires, to fill with gracious speeches and counsell, such as they are sorted withall: others more eminent and fluent in speech to doe it more publicly, as they can, amongst the multitude, where they dwell or travell, at such time and occasions, as people meet together, and are willing to heare them.

2.

In what place
preaching may
be used.

Thirdly, It is demanded, where preaching must be? And for that I affirme, that as there is now no holy or unholy place, so there can be no place simply appropriated to it, but it is as lawfull in one place as in another; and may as lawfully be done in
Faires,

What Preaching is and who may preach, as also where and to whom

LECT. 23.

Preaching is a reverent declaring of the will and Word of God, in many words or in few, or an effectual evincing and speaking to the heart and conscience without fearful withholding the portion from any, or immoderate lashing out at what which belongeth to none.

I say it is reverend declaring, &c. For every Scripture phrase and good words used by idle and vain discourses is not preaching but rather profaning. That speaking then which is called preaching must be done with premeditation and due consideration of the Author (*God*) of the matter (*his Word*) the end (*his Glory*) and the salvation of the hearers.

1. *Of the Will of God*, we must not preach our own wills or empty our stomachs against such as personally oppose us, lest it be justly ascribed to humor [eccentricity] and passion [emotion] rather than to the grace of preaching, but when with reverence only the Will and Word of God is told, that is properly preaching.

2. *In many words or in few*, I do not say that a speech of an hour long only is preaching, but also *a few words, ten words, five words, a word in his place* being reasonably spoken may be an effectual *sermon*, a pithy exhortation, and whether the speech be long or short, if the Will of God be reverently declared and rightly applied, it is preaching.

3. Secondly it is demanded, *who may preach?* And for that I affirm that every Christian which hath received *any talent or gift of God* enabling and fitting him hereunto may at fit occasions and opportunities *minister the gift he hath received, as a good disposer of God's secrets* without hiding his talent or withdrawing himself from the *Lord's harvest*, but when a door is opened and an occasion given, let him that hath a word of exhortation, say on. And this must be done with Christian discretion according as the *talent* is. Some men as they travel and labor in their affairs to fill with *gracious speeches* and counsel such as they are sorted [come in contact] withal, others more eminent and fluent in speech to do it more publicly as they can amongst the multitude where they dwell or travel at such time[s] and occasions as people meet together and are willing to hear them.

4. Thirdly, it is demanded, where preaching must be? And for that I affirm that as there is now no *holy or unholy place* so there can be no place simply appropriated to it, but it is as lawful in one place as in another, and may as lawfully be done in

Faires, Market-places, Passage boats, Fields, and dwelling houses; as in any Churches or Temples, provided the place be convenient, and the audience silent and attentive. *Aff. 17. 17. Mark 4. 1. Mat. 5. 1.*

The fourth question is, *To whom preaching must be used, and for that* 4.
I answer, That it may be to any of the sonnes of *adam*, whether *Jewes*, Who they are, that may be preached unto.
Turkes, Indians, Nigers, Papiests or Protestants, religious or prophane, one or other, provided, the Preachers matter be suited to his audience, and that he be such a workman in handling the Word of God, as that he give each his portion thereof, whether terror and judgement, or compassion and comfort, taking heed still of that sentence used by the Holy Ghost against such, as either *justifie the wicked*, or *condemne the righteous*. *Aff. 17. 22. Rom. 13. 11. 2 Tim. 2. 15. Prov. 17. 13.*

Now, the summe of all this is thus much, That every Christian that hath received a gift of God, for that purpose, may preach the Word, and so consequently be heard, in any assembly, where there may be audience, and upon these grounds, which I take to be sound, I intend to frame these ensuing consequences.

Of the libertie that the Word of God ought to have.

AND though now both the *Papiests*, and some ignorant *Protestants* would have no Word of God sounded forth by any, but their selected Clergie; and also the *Brownists* would ingrosse it into their secret assemblies, yet the same key which unlocked the old *Catholiques* Latine box, wherein they kept all the *Lat* from the Letter of the Scriptures, must now be used to free the preaching thereof out of the prison, wherein these ingrossers have bound in chaines the very Gospel of our Lord *Iesus*, that if there should rise up a man as learned and eminent as *Paul*; yet, except he would come into their order, he must remaine silent all his life long. *SECT. 24. No Church nor officers may ingrosse the word of God. 1 Cor. 14. 18.*

But the Word of God must not thus be bound, nor the graces of his servants must not be buried in silence alwayes, but the light must be set on the Table, and the glory of the Lord must be shewed, though vaine man be forced to couch under board, neither is it much materiall, though the greatest that is borne of woman, doe decrease, as long as the Saviour of the world increaseth. *Luke 11. 33. 2 Cor. 3. 18. 1oh. 3. 30.*

First, then here falleth to the ground that opinion of theirs which tie the preaching of the Word to an order of Ministry; for as it is certaine, that there hath beene no universall office of Ministry since the Apostles, but all Ministers since have had their office bounded within the limits of their particular flockes, and the succession from the Apostles, is none otherwise now, then in doctrine, faith *I.* *Nauniversall Ministry now.*

ers, marketplaces, passenger boats, fields, and dwelling houses as in any Churches or Temples, provided the place be convenient and the audience silent and attentive.³⁹

The fourth question is, *to whom preaching must be used*, and for that I answer that it may be to any of the sons of *Adam*, whether *Jews, Turks, Indians, Negroes, Papists* or *Protestants*, religious or profane, one or other, provided the Preacher's matter be suited to his audience and that he be such a *workman* in *handling* the Word of God as that he give each *his portion* thereof, *whether terror and judgment or compassion and comfort*, taking heed still of that sentence used by the Holy Ghost against such as either *justify the wicked, or condemn the righteous*.

Now the sum of all this is thus much, that every Christian that hath received the gift of God for that purpose may preach the Word, and so consequently be heard in any assembly where there may be audience, and upon these grounds which I take to be sound, I intend to frame these ensuing consequences.

Of the liberty that the Word of God ought to have

SECT. 24.

And though now both the *Papists* and some ignorant *Protestants* would have no Word of God sounded forth by any but their selected Clergy and also the *Brownists* would engross it into their secret assemblies, yet the same key which unlocked the old *Catholics'* Latin box wherein they kept all the *laity* from the letter of the Scriptures must now be used to free the preaching thereof out of the prison wherein these engrossers have bound in chains the very *Gospel of our Lord Jesus*, that if there should rise up a man as learned and eminent as *Paul* yet except he would come into their order, he must remain silent all his life long.

But the Word of God must not thus be bound nor the graces of his servants must not be buried in silence always, but the light must be set on the table and the *glory of the Lord* must be shown though vain man be forced to couch under board [crouch under the table], neither is it much material though the *greatest that is born of woman* do decrease as long as the *Savior* of the world *increaseth*.

1. First then here falleth to the ground that opinion of theirs which tie the preaching of the Word to an order of Ministry, for it is certain that there hath been no universal office of Ministry since the Apostles, but all ministers since have held their office bounded within the limits of their particular flocks, and the succession from the Apostles is none otherwise now than in doctrine, Faith,

Preaching must
not be tyed to
Ministers.

and grace, so as now it is not possible that a Church should ever enjoy a lawfull ordinary Ministry: which is raised or made by any other then themselves; and therefore, if preaching may not be without an ordinary office of Ministry, how shall there ever be faith or grace, or matter prepared for a Church, except such Christians as have the knowledge and feare of God, may publish and spread the same amongst their neighbours for their edification and conversion?

2. Secondly, from these grounds we see how absurd the opinion of the separation is, that tie all preaching and publishing the Gospel to such as are of their handfull, which are few in number, and lesse in ability; and this of all other would make the miserablest scarcity: for whereas in some whole Shires of this Land, there is scarce one of them, and in other places two or three in some townes, and those for the most part, such as scarce know well their principles? What a misery should all the people about them be in, if no Word of God, nor sound of the Gospel must be heard, til they were able and willing, and could intend to preach it; but let not the Word of God be thus bound.

Preaching not
tyed to the se-
parated Churches.

3. Thirdly, by this ground also, that every Christian that hath a gift may use it for the edification of others: it followeth, that if the Countrey and Kingdome where we live take no publique course for preaching, yet the Gospel may still sound in families, and from neighbour to neighbour; and also if there be any that cannot, or will not come to publique preaching, or that the publique preaching begin so to be fraughted and stuffed with policies, eloquence, and vaine ostentation, as that it becomes unprofitable, &c. Yet still the word of God is not bound, but *helpe cometh another way*, and when they hold their peace that should speake, the mouth of the very stones are opened.

Though publicke
preaching
become vaine
or fraile, yet
private must
not.

Hest. 4. 14.
Luke 19. 42.

4.
Eccl. 1. 4.
Fox in Menn-
ment, pag. 100.
110. Edw. 3.

It is a worke
becomming a
King to preach
the Word.

And good go-
vernment must
promote prea-
ching all man-
ner of ways.

Numb. 11. 29.

Fourthly, it followeth from these grounds, that Kings and Princes may not onely themselves study and preach the Word, as did King Salomon, and Oswaldu, King of Northumberland, but also it teacheth them to approve, protect and maintaine by their civill power, the preaching of the Gospel, and spreading the knowledge of Christ, by all meanes, and by all them to whom God hath given a gift thereunto, whether they be Lawyers, Physicians or other mechanicall men that are able and doe it orderly, and to be so farre from tying it to a place or houre, as that they should rejoyce to have it sound in private houles, Ferry boats, Faires and Markets, being done without civill disorder and detraction from men of greater eminencie, remembring the example of that godly Magistrate Moses, who was so farre from forbidding Elad and Medad to prophesie, (though Ioshua, a good man requested him) as that he also wished that all the Lords people could also prophesie.

5. And lastly, according to our proper intent, If every gifted Christian may

and grace, so as now it is not possible that a Church should ever enjoy a lawful ordinary ministry which is raised or made by any other than themselves, and therefore if preaching may not be without an ordinary office of ministry, how shall there ever be faith or grace or matter prepared for a Church except such Christians as have the knowledge and fear of God may publish and spread the same amongst their neighbors for their edification and conversion?

. Secondly, from these grounds we see how absurd the opinion of the *comparation* is, that tie all preaching and publishing the Gospel to such as are of their handful, which are few in number and less in ability, and this of all other would make the miserablest scarcity, for whereas in some whole *Shires* of this land there is scarce one of them and in other places two or three in some towns, and those for the most part such as scarce know well their principles? What a misery should all the people about them be in if no Word of God nor sound of the Gospel must be heard till they were able and willing and could attend to preach it, but let not the Word of God be thus bound.

. Thirdly, by this ground also that every Christian that hath a gift may use it for the edification of others, it followeth that if the country and kingdom where we live take no public course for preaching, yet the *Gospel* may still be found in families and from neighbor to neighbor, and also if there be any that cannot or will not come into public preaching or that public preaching begin so as to be fraughted and stuffed with policy, eloquence and vain ostentation as that it becomes unprofitable, &c. Yet still the Word of God is not bound but *help cometh another way*, and when they hold their peace that should speak, the mouth of the *very stones are opened*.

. Fourthly, it followeth from these grounds that kings and princes may not only themselves study and preach the Word as did *King Solomon* and *Oswald*, king of *Northumbria*, but also it teacheth them to approve, protect and maintain by their civil power the preaching of the Gospel and spreading the knowledge of Christ by all means, and by all them to whom God hath given a gift thereunto, whether they be lawyers, physicians or other *mechanical* men [craft workers] that are able and do it orderly. And to be so far from tying it to a place or hour, as that they should rejoyce to have it found in private houses, *ferry boats*, *fairs* and *markets*, being done without civil disorder and detraction from men of greater eminence, remembering the example of that godly magistrate *Moses*, who was so far from forbidding *Eldad* and *Medad* to prophesize, (though *Joshua*, a good man requested him), as that he also wished that *all the Lord's people could also prophesize*.

. And lastly, according to our proper intent, if *every gifted Christian*

may preach where they can have audience; then if any of the Preachers in England be Christians, and have a gift to preach (both or any of which to deny, were shamefull) they may then preach the Word in any place where the people are assembled of what kinde soever, or for what cause soever, and consequently in their parish Churches where the people of the parish meet, to use Divine service, and other Rites established by Law. I say, when all is done, if yet they will give their attendance, to heare a message from God, and that there be one of a thousand there so fitted, he may and ought there to declare his Word of exhortation, and it is lawfull and good for any godly man to come and heare him.

No gift may be lost

Judg. 3. 20.
1st. 33. 23.

AR. 13. 13.

The particular objections against hearing in the parish assemblies answered.

NOW though these grounds and consequences doe clearly evince the truth of this point, and also we know that so long as the ground and foundation of a thing standeth, there is little good to be done against the thing by other working, yet because this age is fuller of catching; wits to cavill against some appendixes and leaves of the trees, then of solid and able men to undermine and wade into the root of things, therefore I will apply my selfe to goe a little aside from the currant of the matter to answer their exceptions.

SECT. 25.

The Preachers in the assemblies receive an unlawfull office from the Prelates, and they which heare them approve of their office, since they preach by it.

Object. 12.

I answer, first, this and a thousand such exceptions cannot remove the ground before laid downe; for it is his Christian state and gifts that maketh him a Preacher, and not his office; whether it be right or wrong: It is indeed his sin to take such an office from the Prelates, and a further sin to execute the office, as he doth in the customes, and rites of the Church, but no man can say this sinne maketh him cease to be a Christian, so long as in his generall course and carriage hee shewes himselfe honest and conscionable, but wee are in charitie to esteeme it an infirmity in him which the times sway him to, and no more, and we are to cover it in his other vertues, and love and respect him still for the good he hath; and not cast him off for some failings, lest we be served so our selves. Indeed, if for every such error and failing we will ranke them amongst those which hate to be reformed, we may then conclude apace, that they may not take Gods covenant in their mouths.

Ans^r. I.

If any of the Ministers in England have gifts, and be Christians, they may preach.

Psal. 50. 16. 17.

And

...preach where they can have [an] audience, then if any of the Preachers in England be Christians and have a gift to preach (both or any of which to deny, were shameful), they may preach the Word in any place where the people are assembled of whatsoever kind or for whatsoever cause, and consequently in their parish churches where the people of the parish meet to use *Divine Service* and other *rites* established by law. I say when it is done, if they will give their attendance to hear a *message from God* and that there be one of a *thousand* there fitted, he may and ought there to declare his *Word of exhortation* and it is lawful and good for any godly man to come and hear him.

The particular objections against hearing in the parish assemblies answered

ECT. 25.

Now though these grounds and consequences do clearly evince the truth of this point, and also we know that so long as the ground and foundation of a thing standeth, there is little good to be done against anything by other working, yet because this age is fuller of catching wits [superficial critics] to avail against some appendages and leaves of the tree than of solid and able men to undermine and wade into the root of things, therefore I will apply myself to go a little aside from the current of the matter to answer their exceptions.

Objection 12. The Preachers in the assemblies receive an unlawful office from the *Prelates* and they which hear them approve of their office, since they reach by it.

Answer 1. I answer first, this and a thousand such exceptions cannot remove the ground laid down, for it is his Christian state and gifts that maketh him a preacher and not his office, whether it be right or wrong. It is indeed his sin to take such an office from the *Prelates*, and a further sin to execute the office he doth in the customs and rites of the Church, but no man can say this sin maketh him cease to be a Christian so long as in his general course and carriage he shows himself honest and conscionable. But we are in charity to esteem it an infirmity in him which the times sway him to and no more, and we are to cover it in his other virtues and love and respect him still for the good he hath, and not cast him off for some failings lest we be *served so ourselves*. Indeed, if for every such error and failing we will rank them amongst those *which hate to be formed*, we may then conclude apace that they may not take God's *covenant in their mouths*.

2. And yet were they such (as they are not) yet so long as their gifts remaine they may be heard, as well as the *Scribes* and *Pharisees*, and the evill and corrupt teachers in *Corinth*; for though themselves sin by using the Name and Word of God, whilst they neither feare nor obey him, yet till God taketh away their gifts and facultie, I see not but an use may be made of it.

3. And seeing a man of knowledge, judgement and utterance with gravity, authority and power, is a compleat Preacher, as was *Apollo*, whether he have an office or no office, a good office or an evill office, it is to no more purpose to bring in his office, to prove the lawfulness or unlawfulness of his preaching, than to alledge against a man the unlawfulness of his marriage, to disprove his workmanship in his Trade, and as absurd it is for to enquire into the office of him that is to preach before we heare him, as to enquire into an Artificers marriage, before we will either acknowledge him for a worke-man, or imploy him in any business.

18. 28. 24. 25.
An office no argument approve or disprove a mans preaching.

And when a man is to make any good and profitable speech, either in *Law*, *Physique*, or *divinitie*, he is like to prove the wiser man, that asketh what he saith rather then whence he is.

4. Neither can any man be said to approve of their office, except he joyne with them in such things as appertaine to their office, as doth their service and ceretmonies, but preaching is an accidentall thing, and no part of the office properly, but an ornament or appendix about it, which may be wanting, and yet the Minister a full officer in the order of *Priesthood*, and though he never preach whilst he lives, yet the Law cannot tax him for not performing his office; and thus God hath even provided of purpose, that his owne ordinance of praying, should not be bundled up in the bedroll of humane rites, but be refused of the builders, as a needlesse thing, that his owne honour might be the more, when the power thereof is seene.

Preaching accidental to the Priest-hood in England.

Object. 13. But both Ministers and People here professe, that they preach by vertue of their office?

Ans. 1.

Learn wisdom by other mens absurdities.

They also professe, that all that will not joyne with them in their service and Sacraments, are Schismatiques, but they may be deceived in both; for any thing I know, and if they will thus conclude still, that their Preachers preach by vertue of their offices, and erre about it, I must not erre with them, since I know, that all the offices in the world cannot make a man a Preacher, an office indeed, if it be right makes him their Preacher which have chosen him, but hee is still a Preacher, and preacheth ohely by vertue of his gift.

Object. 14.

Ans. 1.

But they take a license from the Bishops to preach, and therefore they are their messengers, and not Christs?

I answer, first, if the license they take of the Bishops be onely or properly to allow them to preach which are fit thereunto, I have nothing

And yet were they such (as they are not) yet so long as their gifts remain, they may be heard as well as the *Scribes* and *Pharisees* and the evil and corrupt teachers in *Corinth*, for though themselves sin by using the Name and Word of God whilst they neither fear nor obey him, yet till God taketh away their gifts and faculty, I see not but a use may be made of it.

And seeing a man of knowledge, judgment and utterance with gravity, authority and power is a complete preacher as was *Apollo*,⁴⁰ whether he have an office or no office, a good office or an evil office, is no more purpose to bring him in his office to prove the lawfulness or unlawfulness of his preaching than to allege against a man the unlawfulness of his marriage to disprove his workmanship in his trade. And as absurd it is for to inquire into an artificer's marriage before we will either acknowledge him for a workman or employ him in any business.

And when a man is to make any good and profitable speech either in *law*, *physic* or *divinity*, he is like to prove the wiser man that asketh what his faith, rather than whence he is [from].

4. Neither can any man be said to approve of their office except he join with them in such things as appertain to their office as doth their service and ceremonies, but preaching is an accidental thing and no part of the office properly but an ornament or appendage about it, which may be wanting and yet the Minister [is] a full officer in the order of *Priesthood*, and though he never preach while he lives, yet the Law cannot tax him for not performing his office, and thus God hath even provided of purpose that his own ordinance of praying should not be bundled up in the bedroll of human rites, but be refused of the builders as a needless thing that his own honor might be the more when the power thereof is seen.

Objection 13. But both Ministers and people here profess that they preach by virtue of their office?

Answer 1. They also profess that all that will not join with them in their service and Sacraments are schismatics, but they may be deceived in both for anything I know and if they will thus conclude still that their Preachers preach by the virtue of their offices and err about it, I must not err with them since I know that all the offices in the world cannot make a man a Preacher, an office indeed if it be right makes him their Preacher which have chosen him, but he is still a Preacher and preacheth only by virtue of his gift.

Objection 14. But they take a license from the Bishops to preach and therefore are their messengers and not Christ's?

Answer 1. I answer first, if the license they take of the Bishops be only or properly to allow them them to preach which are fit thereunto, I have

nothing to say against it, but wish they also would license the separation to assemble together, and use the Ordinances freely and without danger; and I would be sorry any man should be any thing the more afraid to use that liberty, because they had licensed it.

The Bishops license no let to preaching.

Secondly, it is not meet that every one should hand over head goe preach publicly, without some triall and approbation of some grave and learned men.

2.

Thirdly, If the license enjoyne them any unlawfull thing, they ought not to doe it, but if it either enjoyne, or permit them to preach, they may out of doubt doe it, notwithstanding the license, or whatsoever else is in the license enjoyned.

3.

Fourthly, Admit it be their sinne to take this license, yet since they may lawfully in respect of God, and the right of the thing preach without it, why not also with it? as well as a man may live with his lawfull wife, which he had lawfully married before, though some oppressing tyrant should force him to take license anew from him to live with her?

4.

Fifthly, And what if no man should be suffered to use conceived prayers in his family without examination and license of the Bishops, and that men for their safety therein should take license from them for it? I suppose there is no man will say they must now cease to pray, or that it is unlawfull, being godly men, for their wives and families to joyne with them; even so the Bishops license, not making it lawfull in respect of God for a man of gifts to preach, but onely safe in regard of the oppositions of men, whether it be obtained or not obtained, the gifts of God must still be used.

5.

Sixthly, The Bishops, or their substitutes doe also give license to *Physicians* and Schoole-masters, yet I never heard of any that held, that the taking physique from one, or learning from the other, was any approbation or supportance to the Bishops unlawfull power.

6.

Seventhly, As *Peter* was both Satan and an Apostle of Christ, so these men in a sense may be said to be the messengers and Ministers, both of Christ and the Bishops; of Christ in preaching his Word according to the measure of grace given them by him, and of the Bishops in taking power from them, and performing humane rites and Traditions enjoyned by them.

Mat. 16. 13.

H

Other

nothing to say against it, but wish they also would license the separation to assemble together and use the Ordinances freely and without danger, and I should be sorry any man would be anything the more afraid to use that liberty because they had licensed it.

Secondly, it is not meet that everyone should hand over head go preach publicly without some trial and approbation of some grave and learned men.

Thirdly, if the license enjoin them any unlawful thing they ought not to do it, but if it either enjoin or permit them to preach, they may out of doubt do it, notwithstanding the license, or whatsoever else is in the license enjoined.

Fourthly, admit it be their sin to take this license, yet since they may lawfully in respect of God and the right of the thing preach without it, why not also with it as well, as a man may live with his lawful wife which he had lawfully married before, though some oppressing tyrant should force him to take license anew from him to live with her?

Fifthly, and what if no man should be suffered to use conceived [extemporaneous]⁴¹ prayers in his family without examination and license of the Bishops, and that men for their safety there should take license from them or it? I suppose there is no man [who] will say they must now cease to pray, or that it is unlawful, being godly men, for their wives and families to join with them, even so the Bishops' license not making it lawful in respect of God for any man of gifts to preach, but only safe in regard of the oppositions of men, whether it be obtained or not obtained, the gifts of God must still be used.

Sixthly, The Bishops or their substitutes do also give license to *physicians* and schoolmasters, yet I never heard of any that held that the taking physic from one or learning from the other was any approbation or supportance to the Bishop's unlawful power.

Sevently, as *Peter* was both Satan and an Apostle of Christ, so these men in a sense may be said to be the messengers and ministers both of Christ and the Bishops; of Christ in preaching his Word according to the measure of grace given them by him, and of the Bishops in taking power from them and performing human rites and *traditions* enjoined by them.

Other objections against hearing answered.

SECT. 25.

Obje. 15.

Answ. 1.

Humane learning maketh
not a man a
Preacher.Many preach,
but doe no good
thereby.

Mat. 15. 14.

2.
Jerem. 14. 15. 16.
Jerem. 23. 21.1 Cor. 12. 8. 10.
Tit. 2. 7.

Luke 10. 18.

1 Cor. 2. 15. 16.

But many of these Preachers are of evill life, and preach nothing but verball Sermons, fraught with ostentation and pomp of words, wherein there is neither power nor plainnesse?

It must needs be confessed, that not one of twentie of them that are trained up in the University are fit to be Preachers, seeing it is not humane learning that maketh a man a Preacher; but other helps of nature and grace, without which humane learning makes a man play the foole rather then the wise man; and indeed, if a man have not naturall parts and graces of modestie and humility, whereby to overshadow and swallow up his humane learning, he rather seemeth vicious then vertuous in any thing he doth, and it is one of the evils of this age, and that which drives many to *atheisme*: that all University Schollers that will but professe *Divinity* may step into pulpits as Apprentizes in *Trades*, though they have neither grace nor wisdom, nor any naturall abilities, but having read over, and got by heart some *Antiquities*, partly *Divine*, partly *Philosophicall*, and partly *fabulous*; they can sometimes powre them out together, and so get a name of fine Schollers among the carnall multitude; but all these verball discourses of such fine Schollers, being used yeere after yeere, and joyned with a carnall and dissolute life, serve for nothing but for ostentation and name, never converting or drawing any from their sinnes, but rather lulling them fast asleepe in the cradle of security, wherein they are carryed to hell, whilst neither themselves nor their *blinde watchmen* are aware of the danger.

But such straglers and striplings I will not perswade any man to heare, especially since there are others who are no runners to this work without their errand, who even in zeale of God, and in desire of the salvation of men, being endued with the gifts of *Knowledge*, *Wisdom*, *Patience*, *Gravity*, and authority of speech; as also of a godly & sober life, set themselves to shame all vices & work out the corruptions out of the vaine heart of man, and to drop into them, and draw them into the grace and feare of God, whose carefull and effectual labours are not in vaine, but they doe daily wound and weaken the Kingdome of *Satan* and *Sinne*, and advance the Power and Scepter of Christ, at least in the hearts and conversation of many, and leave such an impression in the hearts of the most obstinate, that they *favour* the sentence of their condemnation daily from them, and goe up and down as men condemned with their halters about their necks; and such kind

Other objections against hearing answered

JECT. 26.

Objection 15. But many of the Preachers are of evil life and preach nothing but verbal sermons fraught with ostentation and pomp of words wherein there is neither power nor plainness?

Answer 1. It must needs be confessed that not one of twenty of them that are trained up in the university are fit to be Preachers, seeing it is not human learning that maketh man a preacher but other helps of nature and grace, without which human learning makes a man play the fool rather than the wise man. And indeed if a man have not natural parts and graces of modesty and humility whereby to overshadow and swallow up his human learning, he rather seemeth vicious than virtuous in anything he doth. And it is one of the evils of this age and that which drives many to *Atheism* that all university scholars that will but profess *Divinity* may step into pulpits as apprentices into *trades*, though they have neither grace nor wisdom nor any natural abilities, but having read over and got by heart some *antiquities*,⁴² partly *Divine*, partly *philosophical*, and partly *fabulous*, they can sometimes pour them out together and so get a name of fine scholars among the carnal multitude. But all these verbal discourses of such fine scholars, being used year after year, and joined with a carnal and dissolute life, serve for nothing but for ostentation and name, never converting or drawing any from their sins but rather lulling them first asleep in the cradle of security wherein they are carried to hell, whilst neither themselves nor their *blind watchmen* are aware of the danger.

2. But such stragglers and striplings I will not persuade any man to hear, especially since there are others who are no runners to this work without their warrant [mission], who even in zeal of God and in desire of the salvation of men, being endowed with the gifts of *knowledge, wisdom, utterance, gravity* and authority of speech as also of a godly and sober life, set themselves to shame all vices and work out the corruptions out of the vain heart of man and to drop into them and draw them into the grace and fear of God, whose careful and effectual labors are not in vain. But they do daily wound and weaken the kingdom of *Satan* and *sin*, and advance the power and Scepter of Christ, at least in the hearts and conversation of many, and leave such an impression in the hearts of the most obstinate that they *savor the sentence of their condemnation* daily from them and go up and down as men condemned with their halters about their necks. And such

kind of Preachers onely would I perswade to the hearing of, without respect to townes or parishes; but let civill order give place to spirituall necessitie, and rather beare a civill *mult*, then neglect a spirituall Ordinance.

Civill orders may not annihilate Gods Ordinances.

And the exception concerning the shallow and insufficiency of the other, maketh no more against them, then the trifling Prophets, who ran before they were sent, were a just objection against the Prophet Jeremy, who was sent of the Lord.

Jerem. 23. 21.

But the Preachers in the parishes preach not the whole truth, but run into many errors and absurdities, either to please the State, pleasure the times, or advance themselves, and yet a man may not reprove them, and how then shall he beare them?

Object. 16.

I answer first, It is not meet to preach all truths to all men, but first their consciences must be urged with that which they stand most need of, and that they can conceive of, and to busie their heads about other high matters, before they have learned the doctrine of faith and repentance, and have reformed their wayes, were even just as if one should give a man an oration in *Latine* to construe, which knew never a letter of the *Booke*, and where such teaching is ordinarily used, you have a number that can spie out faults in others, but very few that are truly reformed themselves.

Ans. 1.

Heb. 6. 1, 2.

Secondly, Niether can it be expected of any Pastor or Preacher in this world or fraile life, that he should never let fall any errors or un-found positions; for, *Who knoweth the errors of this life?* and who can wonder, seeing the formall State hath here so long prevailed (and that with such prosperity and applause) if even some of Gods holy Prophets, at some time, say even as they?

2.

Psal. 19. 12.

Psal. 73. 2, 3, 13.

But if there be any who make it their drift and custome to pro-pound and maintaine evill practices and unsound grounds, and to inveigh against the faithfull servants of God, such are to be taken heed of; but such, whose drift and common course, is soundly to interpret and apply the Word of God, beating downe mans corruption, and stablishing them in grace and holiness (though in some things they swarve from the rules of truth) yet they may and must be heard.

Thirdly, Errors must sometimes be let fall, even in the purest and best reformed Churches, for the triall of the faithfulls soundnesse, and the discovery of Hypocrites: that the love of the truth in the one, may the more gloriously be displayed, and the want of love to the truth in the other may be punished, with strong and constant believing of lies: so that it is better for a man to be soundly grounded in the truth and settled sincerely to love it, that so he may discern and resist errors, rather then once imagine he can live where none is taught.

3.

1 Cor. 11. 19.

2 Thes. 2. 10, 11.

Fourthly Neither may we nourish in our selves a perswasion that all or any of the godly Preachers in *England* preach and declare those

4. Construe all things in the best part.

H 2

unsound

and of Preachers only would I persuade to the hearing of without respect to towns or parishes, but let civil order give place to spiritual necessity and rather bear a civil *mulct* [fine] than neglect a spiritual ordinance.

And the exception concerning the shallow and insufficiency of the other maketh no more against them than the trifling *Prophets who ran* before they were sent were a just objection against the Prophet *Jeremy*, who was sent of the Lord.

Objection 16. But the Preachers in the parishes preach not the whole truth, but run into many errors and absurdities, either to please the state, please the times, or advance themselves, and yet a man may not reprove them, and how then shall he hear them?

Answer 1. I answer first, it is not meet to preach all truths to all men, but first their consciences must be urged with that which they stand most [in] need of, and that they can conceive of, and to busy their heads about other high matters before they have learned the *doctrine of faith* and repentance and have reformed their ways, were even just as one should give a man an oration in *Latin* to construe which knew never a letter of the *Book*, and where such teaching is ordinarily used, you have a number that can spy out faults in others but very few that are truly reformed themselves.

2. Secondly, neither can it be expected of any *Pastor* or *Preacher* in this world or frail life that he should never let fall any errors or unsound positions, for *who knoweth the errors of this life*, and who can wonder, seeing the formal state hath here so long prevailed (and that with such prosperity and applause) if even some of God's holy *Prophets* at some time *say even as they*?

But if there be any who make it their drift and custom to propound and maintain evil practices and unsound grounds, and to inveigh against the faithful servants of God, such are to be *taken heed of* [be wary of], but such whose drift and common course is soundly to interpret and apply the Word of God, beating down man's corruption and establishing them in grace and holiness (though in some things they swerve from the rule of truth), yet they may and must be heard.

3. Thirdly, errors *must sometimes* be let fall, even in the purest and best reformed Churches, for the trial of the faithfull's soundness and the discovery of hypocrites that the love of the truth in the one may the more gloriously be displayed and the want of love to the truth in the other may be punished with strong and *constant believing of lies*, so that it is better for a man to be soundly grounded in the truth and settled sincerely to love it that so he may discern and resist errors rather than once imagine he can live where none is taught.

4. Fourthly, neither may we nourish in ourselves a persuasion that all or any of the godly Preachers in *England* preach and declare those

unsound positions and unwritten verities, for fleshly ends; as favour of men, love of advancement, and the like; but rather charity should teach us to impute it to their ignorance, feare and humane frailtie, which is more or lesse in us all, remembring, that they which make such evill constructions of other mens actions, are againe afterwards paid home with like measure.

Gen. 42. 21.

5.

Fifthly, Neither are we bound to reprove alwaies every error and absurdity we heare, but to consider as well our place, calling, interest and authority that we have in the place or with the person, and consequently what likelihood there is of doing good by our reproofe; for if wee cast admonitions abroad at all adventures, without considering these circumstances, wee rather expose our selves to scorne, and the Word of God to reproach and scorne, then doe any good at all.

2 Cor. 2. 12.

Object. 17.

But though it might be lawfull to heare the Preachers in *England*, yet it is better to forbear it, because of offence?

Ans. 1.
What it is to
give offence.
Rom. 14. 15. 21.

I answer, To be offended at a thing in the *Apostles* sense, is not when one is discontent, angry, or vexed for a thing; but when he staggereth and stumbleth so at anothers practice; as that he is drawne by his example, to imitate him, contrary to the judgement and perswasion of his owne heart and conscience, but such offences (in this particular especially) doe hardly any of the strict separation take, but the worst hurt it can doe them, is but onely to anger them.

2.
Mat. 18. 7.
1 Cor. 8. 13.
Preaching and
Hearing the
Word are no
actions of indif-
ferent nature.

Secondly, *Offences* are alwayes given, either in things evill, or things indifferent; but to preach and heare the Word of God, is neither evill nor indifferent, and least of all can it be thought indifferent, but an action wherein the name of God is so much used, as it is in that, must either be a proper part of his service, or else a horrible blasphemy; and taking his name in vaine, which farre be it from us to thinke.

3.

Thirdly, Admit it were indifferent (which cannot be) yet in giving offence in matters indifferent, we have respect onely to the weak, of which there are thousands in the assemblies in *England*, which by our example in refusing to heare their Preachers, are often drawne so to refuse both them and their teaching, as that they have even been left without all help means &c to repent and believe the *Gospel*, for the soules of whom the strict separation have much to answer.

It is onely the
weake that take
offence.

But it were a great disparagement and shame in the separation, to plead weaknesse; and sure I am, they are strong enough to hold the conclusion in this and many other points, how weak soever they may prove in their grounds, or prosecuting and practice of the things they hold.

4.

Fourthly, Experience hath taught, that the most part of such as have lightly and contemptuously refused to heare the godly Preachers in

sound positions and unwritten verities for fleshy ends, as favor of men, love of advancement and the like, but rather charity should teach us to impute it to their ignorance, fear and human frailty, which is more or less in us all, remembering that they which make such evil constructions of other men's actions are again afterwards paid home with like measure.

Fifthly, neither are we bound to reprove always every error and absurdity we hear but to consider as well our place, calling, interest and authority that we have in the place or with the person, and consequently what likelihood there is of doing good by our reproof, for if we cast admonitions abroad at all adventures [occasions] without considering these circumstances, we rather expose ourselves to scorn and the Word of God to reproach and scorn than do any good at all.

Objection 17. But though it might be lawful to hear the Preachers in *England*, yet it is better to forbear it because of offence?

Answer 1. I answer, to be offended at a thing in the *Apostles'* sense is not when one is discontent, angry or vexed for a thing, but when he staggereth and tumbleth so at another's practice, so that he is drawn by his example to imitate him contrary to the judgment and persuasion of his own heart and conscience, but such offences (in this particular especially) do hardly any of the strict separation take, but the worst hurt it can do them is but only to anger them.

Secondly, *offences* are always given either in things evil or things indifferent, but to preach and hear the Word of God is neither evil nor indifferent, and least of all can it be thought indifferent but an action wherein the name of God is so much used as it is in that, must either be a proper part of his service or else a horrible blasphemy and taking his name in vain, which far be it from us to think.

Thirdly, admit it were indifferent (which it cannot be), yet in giving *offense* in matters indifferent we have respect only to the *weak*, of which there are thousands in the assemblies in *England*, which by our example in refusing to hear their Preachers, are often drawn so to refuse both them and their teaching, as that they have even been left without all help, means &c. to repent and believe the *Gospel*, for the souls of whom the strict separation have much to answer [for].

But it were a great disparagement and shame in the separation to plead weakness, and sure I am they are strong enough to hold the conclusion in this and many other points, how weak soever they may prove in their grounds or prosecutions and practice of the things they hold.

Fourthly, experience hath taught that the most part of such as have lightly and contemptuously refused to hear the godly Preachers

in England, have had little esteeme of preaching amongst themselves, but have had more delight to busie themselves in triviall controversies to try their wits then to have their hearts wrought upon by sound and wholsome doctrine; the event of all hath beene, that they have had no peace in themselves, nor brought no profit to others. 1 Tim. 1. 5. 6.

But we see what commeth by giving way to heare Sermons in the assemblies, even this; that one thing followeth another, that with Sermons they partake also in *service, ceremonies* and *Sacraments*, yea joyn in all their corruptions, and at last turne prophane and loose in their lives and conversation also? Object. 18.

Answer. I. I answer, first, this may be true, and for it the Churches of the separation are much to be blamed, that will force every one that heareth a Sermon in the Parish assemblies, to confesse it to be a sin, and manifest repentance for it, or else exclude him quite from their society and fellowship, and to some of their members, out of a good affection, having heard some Sermons, and not beene convinced of evill in it; have undergone their censure, and afterward walked alone, as desolate men, catching here and there a crum where they could catch it til at length by perswasion of friends and weaknesse in themselves, they have beene drawne into some practices apparantly evill: whereas if they had beene lovingly borne with in their suspected evill: no doubt many of them would either have returned to the society whereof they were, or some other like, or else still have retained in themselves a reverend respect and longing after the pure order and ordinances of the Gospel. Answer. I.

Secondly, what if some have made it a path-way to serve their lusts? that is no argument against it; but onely sheweth the vanity and unstability of some men: when Absalom made sacrificing a cloke for his rebellion, was sacrificing any thing the more to be disliked in those dayes? Yea, what evill is there almost that goeth not with some pretence of good apparantly? It sheweth indeed the vanity, lightnesse and unstability of some men, who neither had distinct rules and grounds to goe by, nor were conscionable, nor carefull to attend on God for his direction; but as they ran lightly to separation upon some humour or discontented motion, so againe they left it as wantonly, when a new toyooke them in the head againe. 2. 2 Sam. 15. 8. 12. Prov. 7. 14. Ephes. 4. 24.

Thirdly, And indeed, even this very thing should make the Churches of the separation looke better about them, and take heed of drawing young heads and unstable wits, with lesse honesty to them; for the truth is, they so dote upon separation, as that if a man have it, though hee have all other points and parts of Religion to learne and seeke, yet he may even for it onely be admired and advanced amongst them; but if he be not wholly separated, but will retaine some love and respect to some persons and things in the Parish assemblies, had 3. The Br. make an Idoll of separation.

England have had little esteem of preaching amongst themselves, but have had more delight to busy themselves in trivial controversies to try their wits than to have their hearts wrought upon by sound and wholesome doctrine, the event of all hath been that they have had no peace in themselves nor brought no profit to others.

Objection 18. But we see what cometh by giving way to hear sermons in the assemblies, even this – that one thing so followeth another that with sermons they partake also in *service, ceremonies* and *Sacraments*, yea, join in all their corruptions and at last turn profane and loose in their lives and conversation also?

Answer 1. I answer first, this may be true, and for it the Churches of the separation are much to be blamed that will force everyone that heareth a *sermon* in the parish assemblies to confess it to be a sin and manifest repentance for it, or else exclude him quite from their society and fellowship, and so some of their members out of a good affection, having heard some *sermons* and not been convinced of evil in it, have undergone their censure and afterward walked alone as desolate men, catching here and there a crumb where they could catch it till at length by persuasion of friends and weakness in themselves, they have been drawn into some practices apparently evil, whereas if they had been lovingly borne within their suspected evil, no doubt many of them would either have returned to the society whereof they were or some other like, or else still have retained in themselves a reverend respect and longing after the pure order and ordinances of the *Gospel*.

2. Secondly, what if some have made it a pathway to serve their lusts? That is no argument against it but only sheweth the vanity and instability of some men. When *Absalom* made *sacrificing* a cloak for his *rebellion*, was *sacrificing* anything the more to be disliked in those days? Yea, what evil is there almost that goeth not with some *pretense* of good apparently? It sheweth indeed the vanity, lightness and instability of some men, who neither had distinct rules and grounds to go by nor were conscionable nor careful to attend on God for his direction, but as they ran lightly to separation upon some humor or discontented motion [agitation], so again they left it as wantonly when a new joy took them in the head again.

3. Thirdly, and indeed even this very thing should make the Churches of the separation look better about them and take heed of drawing young heads and unstable wits with less honesty to them, for the truth is they so dote upon separation, as that if a man have it, though he have all other points and parts of *religion* to learn and seek, yet he may even for it only be admired and advanced amongst them, but if he be not wholly separated but will retain some love and respect to some persons and things in the parish assemblies, had

They have been
beaten with
their owne rod.

2^d 58. 4. 5.

4.

Communion in
the L. Supper a
Church action.

Cor. 10. 17.

5.

Gen. 27. 39. 20.

The Preachers
in England sin,
to get liberty
to preach.

Chrys. 30. 18,
9, 20.

he all the holiness and Religion that else possibly he could have, yet he must never be admitted amongst them, but held out as an *Idolator*; and one under the power of darkness, and of *Satans* kingdome. And though for this their unreasonable *dotage* they have beene beaten sore with their owne *rods*, when they that came to them with censorious mouthes, against all practises in the Parish assemblies, have within a few yeeres returned, railing worse at them; and though they have been advised, not to measure men by one particular practise, but have an eye to the generall worke of Gods grace in them, yet all in vaine, for they will not heare nor regard, *charme the Charmer never so wisely*.

Fourthly, their going to the *holy Supper* in the assemblies, sheweth still their ignorance, that come back from the separation even as wise as they went to them, not knowing what religious actions are proper to Church communion, and what are common to be used every where, nor regarding any more with whom at the *Table of the Lord* they feast, then amongst whom they stand to heare a good speech; since the thing is plaine, that those that keepe that feast together, must be united to Christ, and one to another by the spirit; but they that together manifest no more then the patience to heare, there can be no just scruple, though amongst a hundred, there are not two that have any signe of grace or holiness.

Fifthly, At a word, as *Jacobs* Posteritie might lawfully enjoy that blessing which their father got of *Isack*, by lying and deceit, and as a poore man may receive and use that money which is given him by one that got it by extortion or bribery; so, though even all and every of the Preachers in *England* doe some evill that good may come of it, and submit themselves to humane traditions, which they ought to shun, that they may preach the Word, yet the good they doe, being at any time severed from the evill, and their preaching from their *Traditions* they may then be heard, and reverently respected, and the Lord in his mercy pardon their evill, and *heale them*, whose hearts are upright with him, though many failings have beene in their courses.

They that goe about to justify the Ministers in England in their Office, drive men from the Church altogether.

LECT. 27. **A**ND now I will say no more at this time for the justifying of hearing in the Parish assemblies, till I see this ground taken away, and the answers to these objections over-turned, which if they could be with evidence of truth, let the Lord be a gainer, and let me be a loser.

I am

all the holiness and religion that else possibly he could have, yet he must never be admitted amongst them, but held out as an *Idolater* and one under the power of darkness and of *Satan's* kingdom. And though for this their unreasonable *stoutage*,⁴³ they have been beaten for with their own *rods* when they that came to them with censorious mouths against all practices in the parish assemblies have within a few years returned, railing worse at them and though they have been advised not to measure men by one particular practice but have an eye to the general work of God's grace in them, yet all in vain for they will not hear nor regard, *charm the charmer never so wisely*.

Fourthly, their going to the *holy Supper* in the assemblies sheweth still their ignorance that come back from the separation even as wise as they went to them, not knowing what religious actions are proper to Church communion and what are common[ly] to be used everywhere, nor regarding any more with whom at the *Table of the Lord* they feast than amongst whom they stand to hear a good speech, since the thing is plain, that those that keep that feast together must be united to Christ and one to another by the spirit, but they that together manifest no more than the patience to hear, there can be no just scruple, though amongst a hundred there are not two that have any sign of grace or holiness.

Fifthly, at a word, as *Jacob's* posterity might lawfully enjoy that *blessing* which their father got of *Isaac* by lying and deceit, and as a poor man may receive and use that money which is given him by one that got it by extortion or bribery, so though even all and every of the Preachers in *England* do some evil, that good may come of it, and submit themselves to human traditions which they ought to shun that they may preach the Word, yet the good they do, being at any time severed from the evil and their preaching from their traditions, they may then be heard and reverently respected and the Lord in his mercy pardon their evil and *heal them*, whose hearts are *upright* with him, though many failings have been in their courses.

**They that go about to justify the Ministers in England
in their office drive men from the Church altogether**

SECT. 27.

And now I will say no more at this time for the justifying of hearing in the parish assemblies till I see this ground taken away and the answers to these objections overturned, which if they could be with evidence of truth, let the Lord be a gainer, let me be a loser.

I am not ignorant, that the common way which is used to persuade men to heare them, is to defend and justifie their Calling and Office of Ministry to be of divine institution.

The office of the Ministry in England is not right.

And to prove it, some descend to their parents which set them to schoole, others to their aptnesse and willingnesse to learne, and to their choice in the Universities for their reading and studies, and desire to preach &c. in all which I know the providence of God worketh but all this serveth but for the ability and fitnessse, and is not essentiall to the externall office at all, which is an outward state or station conferred upon him for some inward and eminent gift or quality.

1.

Others there are, who will fetch a successive Ministry from Adam in Paradise, lineally to reach to this day, others come lower and fetch the pedigree from Christ and his Apostles, and will have those holy functions to leap over all the Popes heads and be borne up with both their shoulders, for a thousand yeeres and upward, till in the daies of Queen Elizabeth, a piece thereof fell to the late Bishop of Canterbury, from which wind-fall bough all those thousands of spirituall functions now in England have sprouted and spread themselves, untill it is become a Protestant Ministry, and defies those many fathers from whom their branches tooke life, and will now be of themselves, and contest with the Pope, from whose chaire their authority is derived.

They that plead for succession cannot satisfie the conscience.

2.

Others more ashamed of that old dung-hill of Romanists, will goe but to Luther for their pedigree, whom they fancy to be some new apostle, and so might create a new Ministry; but as neither the soundnesse of Luthers doctrine, nor the temperature of his affections, was apostolike; so he neither did nor might create any universall Ministry, whose Dioces could reach into this land, and if he should, yet still it must be of the nature, (though not of the name,) with that of the Romish race, and not one jot neerer to Christs institution.

See D. Masons Booke of consec.

3.

Others will have their very office and function to stand in the consent and approbation of the parish.

Succession from Luther a fiction.

4.

But, first, as the parishes are unfit and incapable of making a Minister, so they doe nothing at all therein, but are as mere patients, to suffer whom the Diocesan pleaseth to put in or pull out.

The approbation of the parish no part or parcel of the Ministers office.

2.

Secondly, and indeed, who knoweth not that all the parish Vicars and Parsons in the Land doe solemnly receive and take their charge, orders, office and function from the Bishops and their adherents, before they may come to administer in any parish whatsoever.

Thirdly, they stand at the will of the Bishop; so as if he bid them be silent, they dare say no more. Now, if the consent and approbation of the parish be such a divine institution as they pretend, how perfidious and unconstant are they with God, that at the word of a mortall man dare neglect that calling of the Lord?

2 Thes. 2. 15. Aff. 5. 29. 29. 1 Cor. 9. 16.

3.

At a word, when men shall scruple at hearing their Sermons, and they

5.

I am not ignorant that the common way which is used to persuade men to hear them is to defend and justify their calling and office of Ministry to be of divine institution.

And to prove it, some descend [give credit] to their parents which sent them to school, others to their openness and willingness to learn, and to their choice in the universities for their reading and studies and desire to preach &c., in all which I know the providence of God worketh but all this serveth but for the ability and fitness, and is not essential to the external office at all, which is an outward state or station conferred upon him for some inward and eminent gift or quality.

Others there are who will fetch a successive ministry from *Adam* in *Paradise* lineally to reach to this day, others come lower and fetch the pedigree from *Christ* and his *Apostles*, and will have those holy functions to leap over all the *Popes'* heads and be borne up with both their shoulders for a thousand years and upward till the days of Queen *Elizabeth*, a piece thereof fell to the *Archbishop* of *Canterbury* from which windfall through all those thousands of spiritual functions now in *England* have sprouted and spread themselves until it is become a *Protestant Ministry*, and defies those many fathers from whom their *branches* took life, and will now be of themselves and contest with the *Pope*, from whose chair their authority is derived.

Others more ashamed of that old dunghill of *Romanists* will go but to *Luther* for their pedigree, whom they fancy to be some new *Apostle*, and so might create a new Ministry, but neither the soundness of *Luther's* doctrine nor the temperature of his affectations was *Apostlelike*, so he neither did nor might create any universal Ministry whose Diocese could reach into this *Island*, and if he should, yet still it must be of the nature (though not of the name) with that of the *Romish race* and not one jot nearer to *Christ's* institution.

Others will have their very office and function to stand in the consent and approbation of the parish.

But first, as the parishes are unfit and incapable of making a Minister, so they do nothing at all therein but are as mere patients to suffer whom the *Diocesan* pleaseth to put in or pull out.

Secondly, and indeed who knoweth not that all the parish Vicars and Parsons in the land do solemnly receive and take their charge, orders, office and function from the *Bishops* and their adherents before they may come to administer in any parish whatsoever.

Thirdly, they stand at the will of the *Bishop*, so as if he bid them be silent they are say no more. Now, if the consent and approbation of the parish be such a divine institution as they pretend, how perilous and inconstant are they with God that at the word of a mortal mandare neglect that calling of the *Lord*?

At a word, when men shall scruple at hearing their sermons and

It is best to
cover the de-
formity of the
Ministers of-
fice.

1 Cor. 14. 24. 25.

6.
Succession is
onely in faith
and grace.
2 Tim. 3. 10.
Phil. 4. 8. 9.
2 Pet. 1. 11.
12. 13.

No grace, no
succession.

they can satisfie them no other way. but by alledging their office and function, which neither is agreeable to Scripture, nor to it selfe, but hanged together by vaine suppositions, and popish assertions, which serve ten times more to staine and blame it, then to justifie it; what can they looke for in the event but to see themselves despised and condemned for pleading so lame a case, and whither shall men be driven hereby but to separation and Anabaptisme, or else to worse matters?

But when this law and lawlesse office is passed by, and covered in a serious love of their graces, (as the Lord, no doubt, covereth it in Christ Jesus) every man will lay his hand on his mouth; for in their gifts and graces of preaching, no man can deny the Lord to be in them indeed, and in such actions as God eminently shewes his grace, we may be evidently present in person and affection.

Neither can there be any other succession from the *Apostles* and *Primitive Churches*, otherwise then in faith, gifts and graces, since their office is wholly ceased, and he is now the lineall successor of *Peter* and *Paul* which cometh neereſt to them in gifts, graces and holinesse; And what in this world can be more absurd, than to make every popish Priest and idle Dunce, (which hath got onely an upstart ordination of some antiquitie) to be the true successor of the holy *Apostles*, when they have neither grace in their hearts, wit in their heads, or honesty in their conversation: and if the office be that which must be pleaded to justifie all their ministrations; even all these blind Priests and verball Teachers have as good reason for their standing as the best.

The strict separation cannot hold together amongst themselves.

SECT. 28.

1.

The separation
eat up them-
selves.

AND as these men have been too extreme and censorious in their separation, so are they in their Church covenant and combination, by meanes whereof they need no other persecutors then themselves; for their owne swords enter so fast into their own bowels, as that if all the persecutions in this world were against them, it could hardly make such havock as they make amongst themselves, I meane not in regard of civill punishments, for that power they have not any where, and if they had, and should have such spirits in their civill judgements, as they have in their spirituall censures, the one halfe of them had need to become hangmen, but it is onely in regard of their extreme worrying one another, for every difficult question and controverſall practice, in ſolemne and vehement charges, quarrellsome and captious invectives, short and sudden excommunications, in all which

they can satisfy them no other way but by alleging their office and function, which neither is agreeable to Scripture nor to itself, but hanged together by vain suppositions, and popish assertions, which serve ten times more to stain and blame it than to justify it. What can they look for in the event but to see themselves despised and condemned for pleading so lame a case, and whither shall men be driven hereby but to separation and Anabaptism, or else to worse matters?

But when this law and lawless office is passed by and covered in a serious *love* of their graces (as the Lord no doubt covereth it in Christ Jesus), every man will lay his hand on his mouth, for *in their gifts and graces* of preaching, no man can deny the Lord to be in them indeed, and in such actions as God eminently shows his grace, we may be evidently present in person and affection.

5. Neither can there be any other succession from the *Apostles* and *Primitive Churches*⁴⁴ otherwise than in faith, gifts and graces, since their office is wholly ceased and he is now the lineal successor of *Peter* and *Paul* which cometh nearest to them in gifts, graces and holiness. And what in this world can be more absurd than to make every popish Priest and idle dunce, (which hath got only an upstart *ordination* of some antiquity) to be the true successor of the holy *Apostles*, when they have neither grace in their hearts, wit in their heads, or honesty in their conversation, and if the office be that which must be pleaded to justify all their ministrations, even all these blind Priests and verbal teachers have as good reason for their standing as the best

The strict separation cannot hold together amongst themselves

SECT. 28.

1. And as these men have been too extreme and censorious in their separation, so are they in their Church covenant and combination, by means whereof they need no other persecutors than themselves, for their own swords enter so fast into their own bowels as that if all the persecutions in this world were against them, it could hardly make such havoc as they make amongst themselves. I mean not in regard of civil punishments, for that power they have not anywhere, and if they had and should have such spirits in their civil judgments as they have in their spiritual censures, the one half of them had need to become hangmen, but it is only in regard of their extreme worrying one another for every difficult question and controversial practice in solemn and vehement charges, quarrelsome and captious invectives, short and sudden *excommunications*, in all

which they have so wearied and wasted themselves, that a man may truly say of them, that no society under any persecution (warre excepted) did ever decrease and ruinate as they doe.

And as the professors in *England* are justly taxed for living in confusion, without a society of faithful Christians in a Church estate, and without the order and discipline, &c. so these men may be as well blamed for bringing themselves to confusion, by following their wits, and abusing both their gifts and the discipline of Christ to their owne shame and ruine, and to the dishonour of Christ, the peaceable Law-giver of his Church.

And although for the ancient of them, who now live (as also the first *English Anabaptists*, who harpe all upon one string) if I had the tongues of men and Angels, yet have I no hope to change their mindes, or moderate their affections, since no counsell, warning, or experience can teach them any thing, but still bitterness is in their hearts, and violence is in their tongues; and they will rather quarrell with ten men for one trifle, then lovingly agree with any man in any thing.

Yet, to prevent such as shall come after, from running their course, and that their extremities may die with their persons (as they have already begun) and the truth they hold receive no wrong, I will discover, and put to silence that opinion and practice of theirs, which breakes, divides and rents them asunder daily, notwithstanding all other truths and appearance of zeale which is amongst them.

It is held and practised amongst them for a maxime, *That they must suffer no evil, in any man, nor no appearance of evil*; but every one that is of them must jump with them in judgement and practice, and he must not goe a foote before them, nor come one inch behind them, but must in all things say as they say, and doe as they doe, and if he swarve from them in any thing which they thinke to be truth, they will solemnly admonish him, and if hee will not repent, they will forthwith excommunicate him, be the evill never so small and doubtfull, and whatsoever other graces or holinesse be in the person, or whatsoever bands betwixt him and them either in grace or nature, the unreasonableness whereof I will reprove by these reasons following.

2.

3.

4.

A dangerous opinion.

This rule they ordinarily follow, but not all wayes.

I

There

which they have so wearied and wasted themselves that a man may truly say of them that no society under any persecution (war excepted) did ever decrease and ruinate [be ruined] as they do.

3. And as the professors in *England* are justly taxed for living in confusion without a society of faithful Christians in a Church estate and without the order and discipline, &c., so these men may as well be blamed for bringing themselves to confusion by following their wits and abusing both their *gifts* and *discipline* of Christ in their own shame and ruin, and to the dishonor of Christ, the peaceable lawgiver of his Church.

4. And although for the ancient of them who now live (as also the first *English Anabaptists* who harp all upon one string), if I had the *tongues of men and Angels*, yet have I no hope to change their minds or moderate their affectations, since no counsel, warning or experience can teach them anything. But still bitterness is in their hearts and violence in their tongues, and they will rather quarrel with men for one trifle than lovingly agree with any man in anything.

5. Yet to prevent such as shall come after from ruining their course, and that their extremes may die with their persons (as they have already begun [to do]) and the truth they hold receive no wrong, I will discover and put to difference that opinion and practice of theirs which breaks, divides and rents them asunder daily, notwithstanding all other truths and appearance of zeal which is amongst them.

It is held and practiced amongst them for a maxim, *that they must suffer [tolerate] no evil in any man, nor no appearance of evil*, but everyone that is of them must jump with them in judgment and practice, and he must not go a foot before them nor come one inch behind them, but must in all things say as they say and do as they do, and if he swerve from them in anything which they think to be truth, they will solemnly admonish him, and if he do not repent, they will forthwith excommunicate him, be the evil never so small and doubtful, and whatsoever other graces or holiness be in the person, or whatsoever bonds betwixt him and them either in grace or nature, the unreasonableness whereof will reprove by these reasons following.

There are some finnes that must be borne in the Church.

SECT. 29.

I.

*Gal. 6. 2.
Heb. 10. 25.
1 Cor. 6. 7.*

EXcept some sins may be borne in the Church, why speaketh the holy Ghost thus to the Churches? Beare yee one anothers burthen, Love covereth a multitude of finnes, forsake not the fellowship, but exhort one another daily, Why rather suffer yee not wrong? If he had meant to make such short work as these men do, he would have said bear with no man, love no man that is faulty, suffer no wrong, but abandon every fellowship and person that hath any evill in him not reformed.

2.

*1 Cor. 5. 1. 2. 3.
& 6. 6. 8. & 10.
12. & 13. 22.*

It no evils in the Church may be borne, then why did not Paul write to the Church of Corinth, to cast out more offenders then the incestuous man, seeing there were those that wronged their brethren, and went to Law with them, amongst the heathen rulers, others that went to the Idol feasts, and are said to have fellowship with divels others that schismed in their love feasts, and inordinate cleaving to their Sectory teachers, despising Paul, yea, and some whose emulations, contentions and wantonnesse, was not repented of in a long time; and yet he giveth no order for the excommunicating any more then he which had committed a sin, which the very light of nature condemneth.

3.

*Math. 18. 18.
18. 19.
1 Cor. 6. 4.
1 John 2. 10.
1 Cor. 5. 4. 5.
1 Tim. 2. 2.
& 2. 20.
2 Sam. 3. 29.
& 16. 4. & 19.
29.
1 Sam. 12. 14.*

If no finnes might be borne in the Church, then Christ when he gave direction to proceed against sins and sinners, would have used the same word which Paul doth, which signifieth infirmity, or feebleness of mind, and not that which John useth, which signifieth a scandall; for both Christ in the rule, and Paul in his direction for practice, speake of such evils as are notorious and scandalous. Secondly, David is never taxed for scandall in all the infirmities he shewed at Nob, Gath, and in the matters of Ioab, Ziba, Mephibosheth and others. but only in the matters of adultery and murder, with Bathsheba and Uriah, he is said to scandall, or lay a stumbling blocke.

4.

*Rsal. 19. 12.
Psal. 143. 2.
1 am. 3. 13.*

If no sins in the Church may be borne, how could David say, Who can tell the errors of this life; or how oft he offendeth? and againe, The righteous falleth seven times a day, and riseth againe; and that of Iames, In many things we sinne all, &c. We may not thinke that the Prophets and Apostles were either ignorant of grosse evils, or fell seven times a day into them but that they had their continuall failings in inferior and doubtfull things, and having so, if they were now alive, belike they were not good enough for the strict separation, that fall so often, and into so many things as they did.

Indeed, the example of these holy men thus complaining may lead us all to a more thorow search of our selves; for if they pronounced such a sentence upon themselves, much more may we if we looke well

There are some sins that must be borne in the Church

ECT. 29.

Except some sins may be borne in the Church, why speaketh the Holy Ghost thus to the Churches? "*Bear ye one another's burden, love covereth a multitude of sins, forsake not the fellowship but exhort one another daily.*" Why rather suffer you to be wrong? If he had meant to make such short work as men do, he would have bid bear with no man, love no man that is faulty, suffer no wrong, but abandon every fellowship and person that hath any evil in him not reformed.

1. If no evils in the Church may be borne, then why did not *Paul* write to the Church of *Corinth* to cast out more offenders than the incestuous man, seeing there were those that wronged their brethern and went to law with them amongst the heathen rulers, others that went to the Idol feasts and are said to have fellowship with devils, others that schismed [were schismatic] in their love feasts and inordinate leaving to their sectarian teachers, despising *Paul*, yea, and some whose simulations, contentions and wantonness was not repented of in a long time, and yet he giveth no order for the excommunication any more than he which had committed a sin which the very light of nature condemneth.

2. If no sins might be borne in the Church, then Christ when he gave direction not to proceed against sins and sinners would have used the same word which *Paul* useth, which signifies infirmity or feebleness of mind, and not that which *John* useth which signifies a scandal, for both Christ in the rule and *Paul* in his direction for practice speak of such evils as are notorious and scandalous. Secondly, *David* is neither taxed for scandal in all the infirmities he showed at *Nob*, *Gath* and in the matters of *Joab*, *Ziba*, *Mephibosheth* and others, but only in the matters of adultery and murder with *Bathsheba* and *Uriah* he is said to scandal or lay a tumbling block.

3. If no sins in the Church may be borne, how could *David* say, "*Who can tell the errors of this life*" or "*how oft he offendeth?*", and again, "*The righteous falleth seven times a day and riseth again*", and that of *James*, "*In many things, we sin all, &c.*" We may not think that the *Prophets* and *Apostles* were either ignorant of grossness or tell seven times a day into them, but they had their continual failings in inferior and doubtful things, and having so, if they were alive now, belike they were not good enough for the strict separation that fall so often and into so many things as they did.

Indeed, the example of these holy men thus complaining may lead us all to a more thorough search of ourselves, for if they pronounced such a sentence upon themselves, much more may we look

well to it; and what mad men are we to quarrell and strive with our neighbours and brethren for their infirmities when we have such in our selves, for grosse and scandalous evils indeed, we may and must strive, for all good men have not such in themselves.

If no sins must be borne with then no two men in this world could walke together in Christian fellowship, no, not any man with his wife, nor no father with his child, neither can any Church fellowship if they be true to this ground, possible hold together; for no men can converse much together, but they shall see some fault in each other either in omission or commission. One man will be too remisse and cold in family duties of instruction, prayer, &c. Another too sluggish in hearing, Sacraments and other publique exercises: one man is too full of worldly cares, another is too carelesse in his worldly affaires; one man even kills himselfe with hard labour: another spoyle himselfe with too much idlenesse; one man is too talkative and busie, another is too mure and silent. At a word, in all men there is to be seene some partiality, some pride, some conceitednesse, some selfe-love, some follie, some ignorance, some error and unsoundnesse, some anger and impatience, all which are evils, and will more or lesse appeare in men, whilst they live, notwithstanding all admonitions and censures that can be past upon them. And therefore except we will by excommunication cast the Church out of the Church, we must cover their infirmities in love, as they must also ours; and bury them in a loving delight in their graces, exhorting and perswading them, but not provoking, biting or censuring them, but freely forgiving them, as God for Christs sake freely forgiveth us.

Some things
amisse in the
best men.

5.

Ephes. 4. 32. 33.

If no sins must be borne, then there must be perfection, even in this life, either in truth, or in conceit; for they they that are perswaded that other men doe cover their failings in love, will as lovingly cover other mens againe, seeing it is worse then beast-like, not to give love for love; indeed, one man hath a more prying and piercing eye to see into his neighbours faults, then his neighbour hath to see into his, and so he is apt to please himselfe, as if he were not as other men are; but he whose infirmities are most of all ript up and raked into, is oftentimes rather justified before God, then the other, to whom nothing is spoken; and indeed, he which truly examineth and searcheth into himselfe, cannot possibly be voyd of charity towards others.

6.

No perfection
in this life.

1 Tim. 5. 4. 1
Luke 18. 11. 14.
1 Tim. 1. 10. 15.

ell to it, and what mad men are we to quarrel and strive with our neighbors and brethren for their infirmities when we have such in ourselves for gross and scandalous evils indeed, we may and must strive, for all good men have not much in themselves.

. If no sins must be borne with, then no two men in this world could walk together in Christian fellowship, no, not any man with his wife nor no father with his child, neither can any Church fellowship, if they be true to this ground, possibly hold together, for no men can converse much together but they shall see some fault in each other either in omission or commission. One man will be too remiss and cold in family duties of instruction, prayer &c. Another too sluggish in hearing, Sacraments and other public exercises. One man is too full of worldly affairs, another is too careless in his worldly affairs. One man even kills himself with hard labor, another spoils himself with too much idleness. One man is too talkative and busy, another is too mute and silent. At a word, in all men there is to be seen some partiality, some pride, some conceitedness, some self-love, some folly, some ignorance, some error and unsoundness, some anger and impatience – all which are evils, and will more or less appear in men whilst they live, notwithstanding all admonitions and censures that can be passed upon them. And therefore except we will by excommunication cast the Church out of the Church, we must cover their infirmities in love as they must also ours, and bury them in a loving delight in their graces, exhorting and persuading them, but not provoking, biting or censuring them, but freely forgiving them as God for Christ's sake freely forgiveth us.

6. If no sins must be borne, then there must be perfection even in this life, either in truth or in conceit, for they that are persuaded that other men do cover their failings in love will as lovingly cover other men's again, seeing it worse than beast-like not to give love for love. Indeed, one man hath a more prying and piercing eye to see into his neighbor's faults than his neighbor hath to see into his, and so he is apt to please himself as if he were not as other men are, but he whose infirmities are most of all ripped up and raked into is oftentimes *rather justified before God* than the other to whom nothing is spoken, and indeed, he which truly examineth and searcheth into himself cannot possibly be void of charity towards others.

what kind of finnes and sinners they be that may be borne in the Church.

SECT. 30.

A godly and an
ungodly man
described.

Godlinesse and
wickednesse are
two severall
trades.

2.
Exod. 21. 12.
Levit. 18. 29.
& 19. 12. & 24.
24.
Deut. 22. 22.
1 Cor. 5. 13.
1 Tim. 1. 20.
1 Cor. 6. 9. 10.

Mat. 13. 38. 39.

Mat. 18. 18. 19.

Excommunica-
tion must be
used warily.

That some sins then may be borne and covered in love in the Church and amongst Christians, is out of question, and that some other sins may not be borne, is also certaine, but to set downe every particular sin which is to be borne, and every particular for which men must be abandoned without repentance, were impossible, and meere trifling; for when we oppose godly men, and wicked men, we doe not meane that they onely are godly which never doe nothing but what is godly; nor they only wicked, which never doe ought but wickednesse; for there is no man so good, but that he sometimes falleth into some evill, nor none so wicked, but hee sometimes stumbled upon some good. It is indeede the common and customary course in practising grosse evill, and refusing to doe good, that proveth a man to be wicked, and the frequent performance of good duties and ordinary abstinence from evils, that shewes a man to be godly; for as one saith, evill men can doe good by accident, and good men by accident fall into evill, but the common trade of a godly man is to doe good, and of a wicked man to doe evill.

Indeed, such sins as under the Law were death, as Incest, Adultery, Blasphemy, &c. being now committed by any in the Church, except they repent, they may, and must be *cast out*; but otherwise, except they be such as the light of nature condemneth, or such as the Scripture in expresse termes forbiddeth, and threatneth to shut out of Heaven for them, men should be wary how they excommunicate for them; and although by this rule few would be excommunicate in Churches that are made of fit matter, and the fewer the better, so long as grosse wickednes is not there harboured; for it is better to offend in too much lenity then in too much severity; better to let some *tares stand*, then to plucke up the good wheat; for though Christ have given that sharp and severe censure into the hands of his Saints, yet they must take heed they be not too busie with it, sharpe instruments must be skilfully and warily handled; and though Christ have promised to *binde in Heaven*, such as his Church *bindeth on earth*, yet this promise must be restrained onely to such cases as wherein the censure is deserved, for else the Church rather *bindes over it selfe* to the wrath of God for wronging his servants, and abusing his ordinances, and *taking his name in vaine*, then commits the person either to Satan or Gods wrath; so that we must be sure to see that the case be just,

What kind of sins and sinners they be
that may be borne in the Church

LECT. 30.

That some sins then may be borne and covered in love in the Church and among Christians is out of [beyond] question, and that some other sins may not be borne is also certain, but to set down every particular sin which is to be borne and every particular [sin] for which men must be abandoned without repentance were impossible and mere trifling, for when we oppose godly men and wicked men, we do not mean that they only are godly which never do nothing but what is godly, nor they only wicked which never do aught but wickedness, for there is no man so good but that he sometimes falleth into some evil, nor none so wicked but he sometimes stumbleth upon some good. It is indeed the common and customary course in practicing gross evil and refusing to do good that proveth a man to be wicked, and the frequent performance of good duties and ordinary abstinence from evils that shows a man to be godly, for as one sayeth, evil men can do good by accident and good men by accident fall into evil, but the common trait of a godly man is to do good and of a wicked man to do evil.

2. Indeed, such sins as under the Law were death as incest, adultery, blasphemy, &c., being now committed by any in the Church, except they repent, they may and must be cast out, but otherwise except they be such as the light of nature condemneth or such as the Scripture in express terms forbiddeth and threaten to shut *out of Heaven* for them, men should be wary how they excommunicate for them, and although by this rule few would be excommunicate in Churches that are made of fit matter, and the far fewer the better, so long as gross wickedness is not there harbored, for it is better to offend in too much leniency than in too much severity, better to let some *tares stand* than to pluck up the good wheat, for though Christ have given that sharp and severe censure into the hands of his Saints, yet they must take heed they be not too busy with it. Sharp instruments must be skillfully and warily handled, and though Christ have promised to *bind in Heaven* such as his Church *bindeth on Earth*, yet this promise must be restrained only to such cases wherein the censure is deserved, for else the Church rather binds over itself to the wrath of God for wrongdoing his servants and abusing his ordinances, and *taking his name in vain* than commit the person either to Satan or God's wrath. So we must be sure to see that the case be

just before we censure; and if the Word of God have not said, that such shall be shut out of Heaven, we must moderate our zeale, and restrain our passions, and not thinke to make Christ follow us, but we must follow him, and be mercifull as he is mercifull. Luke 8. 36.

And as in civill judgements, death is never inflicted justly, but for some grosse and haynous crimes; so in the spirituall judgements of the Church, excommunication, which is the most severest censure that a Church can have, should not be administred upon any, but for such haynous evils, which being persisted in, doe barre a man for ever out of Gods Kingdome.

Indeed, some peremptory and presumptuous men have got such a habit of bitternesse, that they thinke their speech is of no force, except they sling the *fire brands of hell* at every one whom they deale against, though the matter be small, and sometimes also doubtfull and disputable, and it is well such kinde of men keepe not the keyes of heaven gate for if they did, none but themselves should come there; and if also they had civill power, I know not what havocke they would make amongst some men that are better then themselves. 3.
Men must not be hanged for trifles.

Many of the separation complaine (as they may) of oppression by civill power, and wrong by penall statutes and commissioners sentences by which often they are imprisoned, banished, and sometimes put to death. And surely, though these things are done by their opposites in a rage that goeth up to heaven, which the Lord, no doubt, will one day call to reckoning; yet it is also just with God to pay them home, with bloody and bodily cruelty, which spare not to racke, teare, and turmoyle the soules and consciences of their brethren by opprobrious and bitter speeches, and violent and dangerous censures undeserved. 4.
Iob 11. 2. 6.
Peremptory censurers dangerous members

Three cautions concluding the Doctrine of forbearance.

TO conclude, wee must alwayes beare in mind, that the Scriptures have in them in all places a double sentence and determination of such things as they treat of, the one cleare and certaine, the other probable and doubtfull. SECT. 31.
Rom. 1. 21. 14.
15. 16. 20.

In the things which the Scripture it selfe clearely determineth, we may boldly proceed to professe and practise accordingly; but where there is but a bare probabilitie in the Scripture, we must be wary what we doe, for a hundred probabilities doe not conclude a certainty; neither is it sufficient that we have some *reverend* mens glosses and guesses to goe before us; for when all is done, if the *Holy Ghost* be not both Text man and Comment, and conclude the point somewhere, No Expositor found but the Holy Ghost.

lest before we censure and if the Word of God have not said that such shall *be cast out of heaven*, we must moderate our zeal and restrain our passions and not think to make Christ follow us, but we must follow him and *be merciful as he is merciful*.

And as in civil judgments, death is never inflicted justly but for some gross and heinous crimes, so in the spiritual judgments of the Church excommunication, which is the most severe censure that a Church can have, should not be administered upon, nay, but for such heinous evils which if persisted in do bar a man forever out of God's kingdom.

4. Indeed, some preemptory and presumptuous men have got such a habit of bitterness that they think their speech is of no force except they fling the *fire brands of hell* at everyone whom they deal against though the matter be small and sometimes also doubtful and disputable, and it is well such kind of men keep not the keys of heaven's gate, for if they did none but themselves would come there, and if they also had civil power I know not what *havoc* they would make amongst some men that are better than themselves.

5. Many of the separation complain (as they may) of oppression by civil power and wrong by penal statutes and commissioners' sentences by which they are often imprisoned, banished and sometimes put to death. And surely though these things are done by their opponents *in a rage that goeth up to heaven*, which the Lord no doubt will one day call to reckoning, yet it is also just with God to pay them home with bloody and bodily cruelty which spare not to rack, tear, and turmoil the souls and consciences of their brethren by opprobrious and bitter speeches and violent and dangerous censures undeserved.

Three cautions concluding the doctrine of forbearance

SECT. 31.

To conclude, we must always bear in mind that the Scriptures have in them in all places a double sentence and determination of such things as they treat of the one clean and certain, the other probable and doubtful.

In the things which the Scripture itself clearly determineth, we may boldly proceed to profess and practice accordingly, but where there is but a bare probability in the Scripture, we must be wary what we do, for a hundred probabilities do not conclude a certainty, neither is it sufficient that we have some *reverend* men's glosses and guesses to go before us, for when all is done, if the *Holy Ghost* be not both text man and commentator, and conclude the point somewhere

either in plaine words, or ordinary examples, we are as farre off from the matter as before, and doe rather bundle up more ignorance with our ancients in taking things from their mouths and pens then bring any honour either to the truth or them.

And for a man to use either wit or learning, to make the Scripture seeme to speake that which it doth not indeed speake, is rather a vanity than a vertue, and how much was Christ offended for *Peters* snatching at a doubtfull word; as also what a fearefull sin did those *Witneses* run into that came against Christ, by wresting an ambiguous phrase to their owne advantage?

In things therefore probable and doubtfull, it better becomes us to seeme ignorant, then to grow presumptuous, and rather conclude against our selves, that we know nothing as we ought to know it but have our knowledge in part, as is our obedience, then presume above that which is sober and mute, or imagine that we know and can determine all things.

2. And as wee must be sparing and modest in determining such points, as wherein the Scripture is doubtfull; so wee must be much more sparing in using any violent or cruell words or practises against men in matters doubtfull, yea, though in thy apprehension it be cleare in the letter of the Scriptures, yet if thorow custome and ignorance of our times, it be growne a matter questionable, and that amongst godly men, as was once *Polygamy* amongst the Fathers, and *Fornication* amongst the Churches of the *Gentiles*, though thou must retrain it thy selfe in confidence of God yet must use no violent words or practice whereby to force all others to doe like thee.

3. And so, if thy neighbour or thy brother, hold or practise any thing which thou judgest amisse, except thou have an expresse Scripture, whereby to strike the matter dead, and out of which thou canst say, *Thus saith the Lord*, it is better to be silent then to use much disputing; for witty and *Logicall* disputes serve more often to feed light and corrupt affections, then to settle a sound judgement. yea, and men upon a little snatch therein, are apt to let their wits a plodding about every nice and triviall question, whilest better things passe by them, or are stolne and lost out of their mindes; Besides, except the reasons brought against an opinion be cleare and strongly backed by evidence of Scripture, they rather strengthen the persons in their opinions then draw them from it, neither will ever the truth and Church of God be settled and stablished, either by outward violence or subtill disputes, but if a certaine and expresse word cannot be brought, to put to silence a mans contradictory opinion the only way is to let him alone, and to goe on lovingly and brotherly with him in the fellowship of his other graces, till God reveale further, putting aside all occasion of speech about that wherein the difference lieth, lest

Iohn 21.22. 23.
Mat. 26. 61.

1 Cor. 8. 2. 13. 9.

Rom. 12. 3.

2.

Deut. 21. 33.
1 Cor. 6. 18.
1st. 15. 29.

3.

Numb. 9. 8. 9.
20. 13.

Subtile disputes
more dangerous
then profitable.

Phil 3. 18.

her in plain words or ordinary examples, we are as far off from the matter before and do rather bundle up more ignorance with our ancients in taking things from their mouths and pens, than bring any honor either to the truth or them.

And for a man to use either wit or learning to make the Scripture seem to speak that which it doth not indeed speak is rather a vanity than a virtue, and how much was Christ offended for *Peter's* snatching at a doubtful word, as also what a fearful sin did those *witnesses* run into against Christ by wresting an ambiguous phrase to their own advantage?

In things therefore probable and doubtful, it better becomes us to seem ignorant than to grow presumptuous, and rather conclude against ourselves that we know nothing as we ought to know it but have our knowledge in part as our obedience, than presume above that which is sober and mute or imagine that we know and can determine all things.

2. And as we must be sparing and modest in determining such points as wherein Scripture is doubtful, so we must be much more sparing in using any violent or cruel words or practices against men in matters doubtful, yea, though in thy apprehension it be clear in the letter of the Scriptures, yet if through custom and [the] ignorance of our times it be grown a matter questionable and that amongst godly men as was *polygamy* amongst the Fathers and *fornication* amongst the *Gentiles*. Though we must refrain it in thyself in conscience of God, yet must use no violent words or practice whereby to force all others to do like thee.

3. And so if thy neighbor or thy brother hold or practice anything which thou judgest amiss, except thou have an express Scripture whereby to strike the matter dead and out of which thou canst say *Thus saith the Lord*, it is better to be silent than to use much disputing, for witty and *logical* disputes serve more often to feed light and corrupt affectations than to settle a sound judgment, yea, and men upon a little snatch therein are apt to let their wits [go] aplodding about every nice and trivial question whilst better things pass by them, or are stolen and lost out of their minds. Besides, unless the reasons brought against an opinion be clear and strongly backed by evidence of Scripture, they rather strengthen the persons in their opinions than draw them from it. Neither will ever the truth and church of God be settled and established either by outward violence or subtle disputes, but if a certain and express word cannot be brought to put to silence a man's contradictory opinion, the only way is to let him alone and to go on lovingly and brotherly with him in the fellowship of his other graces until God *reveal further*, putting aside all occasion for speech about that wherein the difference lieth,

left from talking you fall to chiding, and from chiding to bitter strife, hatred and heart-burning, to the weakning of your comfort with God, and the hindering of your favour and respect with men.

Gal. 5. 15.
Aht. 13. 38, 39

The Conclusion and Summe of all.

NOW although I have written much, and that with all plainnesse that I can, yet I live amidst so many sleepers and drouisie Christians, that me thinketh, I heare some starting up about mine cares, and asking me *what it is I have said*, and what I would have, and therefore I will summe up all my aime in a word.

SECT 32.

Ben. Sirach.
cap. 22. 10.

First, I finde in this world two sorts of men, *wicked and godly*, and both these must live in one world, but not in one Church.

1.

The *godly* I would have to gather themselves together, and combine in a spirituall fellowship, apart from the vaine world, and wicked therein abandoning all mans inventions, worshipping God onely by his Word and Graces, choosing their owne *Ministers*, executing *Discipline* amongst themselves, and rather lose their lives, then lose this liberty; but to continue feasting and feeding together in the fellowship of Gods sacred Ordinances all the time of their dwelling in this *Tabernacle*, even till they are translated to the mount of glory.

1 Cor. 5. 10.
1ohn 17. 14, 16.
Aht. 6. 44, 45, 47
2 Cor. 6. 16, 17.
Col. 2. 8, 23
1ohn 4. 23, 24.
Aht. 6. 5. & 14.
23.

Secondly. And becaule the policie of the times will allow no such things, but compells as well the *uncircumcised Philistins*, and the blacke mouthed *Ethiopian*, to the *Temple* and *Sacrifices*, as the sons of *Abraham*, and *Israel* of the Lord; imposing also upon them other officers, governments, Traditions and Ceremonies, then ever the infallible writings of Christ or his Apostles mentioned:

1 Cor. 5. 4. 12.
Aht. 2. 13. 14.
Heb. 10. 25.
1 Pet. 2. 17.
Aht. 2. 42, 44.
Psal. 15. 1. 2.
2.
Ezed. 12. 43.
Rom. 21. 27.

Therefore I have exhorted all that feare God to resolve to suffer with patience and courage all such oppressions and persecutions, as for their abstinence from the aforesaid evils, or practising the contrary good shall be imposed and afflicted upon them by any authority whatsoever, and as meeke and gentle Lambes to goe with *Christ* to the *Crosse*, and with the Apostles to the prison, even with gentle intreaties, and earnest prayers for their opposites that so advancing the glory and name of Christ here in this world, they may sit for ever in glory with him in heaven.

Luke 14. 27.
Aht. 16. 22, 23.
1 Cor. 4. 12.
Aht. 7. 90.
Mat. 25. 44, 45.

Thirdly, And seeing the straggling opinions and opposite practises of some godly men, is a maine hinderance hereof, therefore I have proposed certaine wayes whereby the overstrained heat of the strict separation may be mitigated and ordered; and the sluggish conformity of the professors awaked and revived, that both may re-unite together,

3.

A harmony. indeed.

lest from talking you fall to chiding and from chiding to bitter strife, hatred and heart-burning to the weakening of your comfort with God and the hindering of your favor and respect with men.

The Conclusion and Sum of all

LECT. 32.

Now although I have written much and that with all plainness that I can, yet I live amidst so many sleepers and drowsy Christians that me thinketh I hear some starting up about mine ears, and asking me *what it is I have said* and what I would have, and therefore I will sum up all my aim in a word.

First, I find in this world two sorts of men, *wicked and godly*, and both these must live in one *world* but not in one Church.

The *godly* I would have to gather themselves together and combine in a spiritual fellowship apart from the vain world and wicked therein, abandoning all man's inventions, worshipping God only by his Word and Graces, choosing their own *Ministers*, executing *discipline* amongst themselves and rather lose their lives than lose this liberty, but to continue feasting together in fellowship of God's Ordinances all the time of their dwelling in this *Tabernacle*, even till they are translated to the mount of glory.

2. Secondly and because the policy of the times will allow no such things but compels as well the *uncircumcised Philistines* and the *black-mouthed Ethiopian* to the Temple and sacrifices as the sons of *Abraham* and *Israel* of the Lord, imposing also upon them other officers, governments, traditions and ceremonies than ever the infallible writings of Christ or his Apostles mentioned.

Therefore I have exhorted all that fear God to resolve to suffer with patience and courage all such oppressions and persecutions, as for their abstinence from the aforesaid evils or practicing the contrary good shall be imposed and afflicted upon them by any authority whatsoever, and as meek and gentle lambs go with Christ to the Cross and with the Apostles to the prison, even with gentle entreaties and earnest prayers for their opponents, that so advancing the glory and name of Christ here in this world, they may sit forever in glory with him in heaven.

3. Thirdly, and seeing the straggling opinions and opposite practices of some godly men is a main hindrance hereof, therefore I have proposed certain ways whereby the overstrained heat of the strict separation may be mitigated and ordered and the sluggish conformity of the professors awakened and revived, that both may re-unite

together, and converse sweetly in one Church, as the Lord hath prepared for them one heaven.

4.

Fourthly, And because the vaine heart of man is subject to be lifted up with it's owne conceits and perswasions, and to be vehement against others for every small difference, therefore I have propounded and proved the *Doctrine of forbearance*, by many infallible grounds; and have shewed, that it is the duty of all Christians to *serve one another in love*, and continue their fellowship in the free and familiar use of that knowledge and gifts wherein they agree, without entring into any tedious and doubtfull controversies, to disturbe and provoke one another, much lesse *abuse, revile and abandon* one another, remembring that the Word of God came not to one Church or person alone, but others have understanding as well as they, and the most confident speaker is oftentimes more awry than *hee that keepes silence*, however the largest knowledge must have the largest love, lest whilst wee thinke to teach, wee doe nothing but devour and make havocke.

Phil. 3. 14. 25.

Rom. 14. 1.

1 Cor. 14. 36.

Job 22. 3.

1 Sam. 1. 13. 14.

1 Cor. 13. 1. 2.



F I N I S.

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silent. However, the largest knowledge must have the largest love lest whilst we
think to teach, we do nothing but devour and make havoc.

Annotator's Notes

James W. Baker

Annotator's Notes

We were quite excited at Plimoth Plantation on reading Stephen Foster's article, "The Faith of a Separatist Layman: The Authorship, Context, and Significance of the Cry of a Stone" in *The William and Mary Quarterly*, Third Series, Vol. 34, No. 3 (July, 1977), and eagerly awaited the book's reappearance in a modern edition. However until Michael R. Paulick published his article on "Pilgrim Robert Cushman's Book: The Cry of a Stone" in the *Mayflower Descendant*, Vol. 60, No. 1 (Spring 2011), no progress was made in making this unique addition to the Pilgrim corpus available for a modern audience. Now through the good offices of Mr. Paulick who obtained the rights to and a digital copy of Cushman's work, The General Society of Mayflower Descendants is able to bring the previously unavailable text of Separatist theology into print for the first time since its original publication in 1642.

Why did not publication occur in Cushman's lifetime or soon after? Before State censorship was temporarily abolished in 1641 at the outbreak of the English Civil War, unorthodox religious publications (such as those of John Robinson or Robert Cushman) had been strictly suppressed and their printing in England prevented. As Sharon Achinstein notes, "All this changed when the Court of Star Chamber was abolished in July 1641 and Parliament took control of the press ... Consider the following figures: in 1600, the output of the English press was 259 separate items. By 1642, that figure exploded to 2,968, a more than tenfold increase." Sharon Achinstein, "*Texts in conflict: the press and the Civil War*," in N. H. Keeble (Ed.) *The Cambridge Companion to Writing of the English Revolution* (Cambridge, 2001), pp. 45, 39. With the cessation of official censorship, a great flood of previously forbidden tracts such as "*The Cry of a Stone*" issued from English presses.

To make *The Cry of a Stone* more accessible to a modern audience, it was decided to produce an edited version in which the period spelling, punctuation and sentence structure was updated after the manner of Samuel Eliot Morison's edition of William Bradford's *Of Plymouth Plantation* (1952). In addition, a facsimile of 1642 text was included for comparison on facing pages so that readers may consult the original wording, and the marginal notes that are impractical for inclusion in the modern version. Similarly, the catchwords at the bottom of each printed page, used to insure the correct order of pagination in assembling the quires of pages, have been omitted. They can be seen however in the images of the original publication. Term clarifications, synonyms and added words have been included in square brackets, but as far as possible we let Cushman speak to you in his own words. We have also included general end-notes to explain certain obscure topical references and puzzling terms, but this edition is by no means intended to be the academic edition of the work that it so fully deserves. We sincerely hope that a truly scholarly edition will be forthcoming in the future, but until then, we are pleased to make available Cushman's clear and thoughtful if personal exposition of Separatist thought for everyone interested in the theology of the Pilgrim congregation.

1. The title of Cushman's book is taken from the Biblical verse Luke 19:40 – (39) *Some of the Pharisees in the crowd said to Him, "Teacher, rebuke your disciples."* (40) *But Jesus answered, "I tell you, if these become silent, the stones will cry out!"* which occurred on Christ's entry into Jerusalem on what is now known as Palm Sunday. The implication is that if the sincere Christians fail or are prevented from testifying to the religious truth, even inanimate nature (i.e., a metaphor

or silent witnesses) will protest the imposition. Cushman likens the Roman attempt to silence Christ's Disciples with the Church of England's efforts to silence the Separatists.

The doctrine that all true Christians were members of an eternal "invisible" church was central to the Calvinist position that through predestination, God had already chosen which future humans would be saved or damned on the Day of Judgment. The saved (the "Elect" or "Saints") were members of the eternal Church of Christ whereas the unregenerate majority of mankind were irrevocably not. A "visible" church was simply a congregation of living members of the invisible church gathered together at a particular point in time. An allegedly visible Christian church such as the Church of England that included in membership everyone within a territorial area – Elect and non-Elect alike – could not in Separatist opinion be a true visible church. Robinson and Cushman held that only actual members of the Church of Christ could gather into a "visible church," while recognizing only God knew for sure who was among the Elect. The unregenerate non-Elect, although they could attend the Elect's services and preaching, had to be denied sacramental fellowship or communion. Election was not a passive inevitability that could be fulfilled without the individual confessing Christ was his or her Lord and subsequently living a godly life. As it was necessary to unite in a true church to honor the covenant with God and obey his ordinances, the Separatists seceded into their own carefully select congregations despite the legal danger in doing so.

3. The formal scholars referred to here were the Bishops and clergy of the Church of England. A "formalist" theology included elements of belief and practice derived from tradition and logical debate rather than solely what the Bible revealed of Christian doctrine. The aim of the Reformation had been to resurrect the purity of the "Primitive Church" at the time of the Apostles by discarding the man-made additions and modifications instituted during the long history of the Catholic Church. However, the spectrum of Protestant opinion ranged from the conservative liturgy and polity of the national churches and the selective identifications of doctrinal "error" by Puritan reformers to the extremely strict Christian theology insisted on by Separatists or Anabaptists.

Although both Puritans and Separatists rejected what they considered unwarranted survivals from the era of "Popery," there was disagreement as to what these were. On one hand, what the Bible clearly said a good Christian should do was beyond dispute, and on the other, the Bible was clear as to what a Christian should not do. However, there remained a disputed middle ground of "things indifferent" or *adiaphora*, actions and customs neither expressly required nor forbidden. Where formal theologians might accept many of these as allowable or even necessary, their radical critics strongly disagreed. As we shall see, Cushman outlines a middle way – rejecting things indifferent as inappropriate in a true church but allowing they were indeed indifferent within the already corrupt Church of England (see Section 7).

4. The inability of the Ephraimites to correctly pronounce the "sh" sound in the Hebrew word "Shibboleth" (the part of a plant containing grain) in the *Book of Judges*, chapter 12, allowed the Gileadites to identify their enemies among a flow of anonymous refugees. The term has come to indicate any criteria that can differentiate outsiders from an in-group. In this instance, the "in-group" was those approved by God in that they accepted God in both heart and head, confession and practice.

5. An experimental knowledge of religion referred to the transformative inward experience devout Christians underwent during conversion and sanctification in which they gained a spiritual appreciation of their faith through God's Grace and the presence of the Holy Ghost. This subliminal personal assurance was quite different from a rational or cognitive faith based on scriptural statements and logical argument, but rather involved both cognitive knowledge of scripture and an inward conversion of the spirit as well.
6. Explanations or arguments that are false but have the appearance of truth.
7. Although today most discussions of God's Spiritual Ordinances focus on the sacraments, the ordinances also included commandments of proper behavior (see note 3); social functions that provided order in Christian communities such as the magistracy, the ministry, marriage and the like; and any Biblical precept that pertained to dutiful Christian living. The Separatists, like other Calvinists, only accepted two sacraments – baptism and communion – as legitimate, as only they appear in scripture. Additional sacraments in the Catholic church (Confirmation, Penance, Holy Orders, Matrimony, and Extreme Unction) were dismissed as non-canonical. Also, the sacraments were seals of faith but had no spiritual efficacy of their own, that is, they were not necessary for salvation.
8. In religious terms, “scandal” not only referred to notorious misbehavior but also anything that “hinders reception of the faith or obedience to the Divine law; an occasion of unbelief or moral lapse” (*Oxford English Dictionary*).
9. The acceptance of the possible severe repercussions of Separation in the loss of worldly riches, liberty or even life itself was a vital condition for its adherents. The welcoming of potential martyrdom, which consciously drew on examples of Separatists executed both during Queen Mary's and Queen Elizabeth's reigns (see Note 38), was integral to the Separatist ideal that Cushman notes contrasted with the weakness of fair-weather followers who would drop away at threat of legal persecution and social ostracism. Martyrdom in itself was not the goal, but rather the advancement of the Kingdom of Christ. It also drew on the unique role of martyrdom in the process of immediate salvation in the early Christian Church.
10. Cushman was probably “home schooled” as there was no formal school in his home village of Rolvenden, which was a small village.
11. The distinct probability that God would reveal more of his divine plan in the future was one of John Robinson's specific points. He cautioned his followers not to be too rigid in thinking everything they presently believed could not be modified in the future. It's inclusion in his famous “Farewell Address,” as reported by Edward Winslow in *Hypocrisie Unmasked* (1646) to the effect that he (Robinson) “was very confident the Lord had more truth and light to break forth out of his holy word,” has been used by later writers to prefigure more religious innovation and liberality than was his original intent, yet it remains an indicator of the Pilgrim pastor's discerning intelligence about the evolution of the expression and application of fundamental biblical truths.
12. Cushman emphasizes the absolute necessity for true Christians to voluntarily covenant and gather together in Biblically-sanctioned churches, both for the proper observation of God's

ordinances and also for the requisite discipline of the membership, without which an individual could not effectively fulfill his or her Christian duty. The marks of a true church, as listed in the anonymous *Admonition to Parliament* in 1572, were “preaching the word purely, ministering of the sacraments sincerely, and ecclesiastical discipline which consisteth in admonition and correction of faults severely” (cited in B. R. White, *The English Separatist Tradition*, Oxford, 1971, p. 35).

3. A Bishop, as described in the Bible, was for Separatists not a functionary in the ecclesiastical hierarchy of the Catholic or English churches, but rather simply a pastor or elder within a particular congregation. Bishops and Deacons were two church offices expressly mentioned in the New Testament.

4. The examples cited here of the *Shechemite* adoption of circumcision or the *Philistine* possession of the Ark of the Covenant illustrate the Separatist belief that no matter what outward observation of sacraments or the use of holy objects might be adopted by the unregenerate, such usage had neither divine sanction or spiritual efficacy (Gen. 34:20–26, 1 Sam. 5:4–9). Similarly, Cushman’s view of the Catholic “conversion” of the Indians was that it was futile without exposure to the Gospel and the reception of Grace.

5. “Prophecy” or “prophesying” in the context of Christian worship had nothing to do with predicting the future. Instead, it refers to the practice of expounding on the meaning of Biblical passages by members of the congregation in addition to the official preaching of the pastor and elders. Such independence in religious practice was very much disliked by Queen Elizabeth, and Archbishop Grindal’s refusal to ban the practice led to his sequestration from office in 1577.

The “gifts” involved, God-given abilities to expound religious meaning accurately, preach fluently, sing psalms beautifully or dispute questions meaningfully, are what Cushman contends actually qualify a person to engage in religious activity as opposed to the formal certification of ordination by reason of a college education or the decision of ecclesiastical authorities. Whether this conflicts with Robinson’s emphasis on official ordination whereby he denied Elder Brewster (who had left university without being ordained) the right to administer the sacraments as a Teaching rather than Ruling Elder is questionable.

6. The Covenant between God and mankind was a two-way street in which God agreed to fulfill His promises contingent on man’s agreement to obey His Ordinances and live by the requirements of the Christian faith. This was separate from the covenants of individual churches by which church members bound themselves together in Christian fellowship and agreed to abide by the church’s Confession of Faith.

7. The officers of a Separatist church – the pastor, elders, deacons &c. – had to be chosen and ordained by the individual congregation, external authority being illegitimate in a gathered church. This conflicted with not only the traditional hierarchies of the Catholic Church or the Church of England, but also with the Presbyterian model of governing classes or synods.

The final authority on matters of church policy for the Leiden congregation resided in the congregation itself, which in a very democratic manner could overrule decisions made by

the Elders with which the majority did not agree. Pilgrim church government was elder-driven, yet still depended on congregational approval. The practice in some other Separatist churches, such as Francis Johnson's Amsterdam church, was to restrict such authority to the elders of the church.

18. The mutual welfare of the church membership was the responsibility of the office of Deacon in a Separatist congregation, so that Deacons would collect and disperse funds, services and supplies as needed, particularly for the poorer members. Those who provided religious instruction such as Pastor John Robinson and Elder William Brewster also deserved support so that they could attend to their pastoral duties. Support was supposed to be supplied through internal contributions (rather than a formal system of tithes) freely given to the extent of the financial ability of those contributing, as Cushman describes below. Perhaps this responsibility may have influenced Deacon Samuel Fuller to take up the practice of medicine in order to provide his fellow members this essential service.

19. The "sixty years of preaching" refers to Queen Elizabeth's accession in 1558 and the resumption of Protestant activity following the period of persecution under Queen Mary. The first Elizabethan Parliament passed two acts in 1559 to regulate religion in England; the Act of Supremacy that reinstituted the monarch's role as the head of the national church, and the Act of Uniformity that commanded all English subjects to obey the regulations of the national church and worship to the order of the *Book of Common Prayer*. Failure to do so involved penalties that ranged from a shilling fine for lay people to life imprisonment for re-offending clerics.

20. The question here is the disputed relationship between the Laws of the Old Testament and the Ordinances of the New Testament that superseded and replaced them under Christ's rule. It was generally held that while the earlier relationship God had with the Jewish nation—His people—had once been valid, Christ's sacrifice had annulled it although the Laws did reflect God's Covenant with the Elect. The new covenant was not with a particular nation or people but rather with the members of the universal invisible church, howsoever scattered they might be.

21. The purity of church membership required by the Gospel was the central reason for Separation (see note 2). The membership policy of the Church of England was invalid as it admitted Saints and sinners alike. It was therefore imperative for the Elect to withdraw from the national church and "sequester" themselves (draw apart into a closed group) in true Christian fellowships to avoid any celebration of God's Ordinances with the non-Elect. Sequestration therefore not only refers to being ejected from a church but also to independently withdrawing and establishing an alternative congregation.

22. As it was not possible for anyone to know God's mind whether a potential communicant was among the Elect or not, Cushman allowed that if by simple profession of faith and observable holy "conversation" (godly lifestyle) election seemed likely, then that person could be accepted into fellowship. This contrasts with the Massachusetts Bay requirement of a formal "confession of faith" and examination by

Elders before someone was admitted, a practice that remained informal in Plymouth.

Gad's Hill in Higham, Kent was a notorious place where highwaymen preyed on travelers. H. Fielding's *A Handbook of Higham* (1882), p. 5, says "The name of Gadshill is said to have been given to this place on account of the number of gadders or rogues that frequented . . ." It was immortalized as the location where Shakespeare has Prince Harry and Poins assault Falstaff and his party in *Henry IV, Part I*, and later as Charles Dickens' place of residence.

Anyone who was nominally a Christian yet did not follow God's Ordinances could not legitimately be considered "Christian" by the Separatists.

This is simply a metaphor on fruitless cosmetic efforts to cover up serious flaws – not a reference to actual plastic surgery, which was beyond the capacity of period medicine.

Recognition that reformation of the Church of England was impossible and only Separation was justified (see note 22).

Balaam (Num.:22–23) was a controversial Old Testament prophet (and not a Jew) obliged by God to deliver blessings instead of the curses he had intended to use to lead Israel astray. He worked as a prophet for hire – an unacceptable activity among the pious – and despite his legitimate prophecy, he was cited as a false prophet who prostituted his ability for pay and an example of the sort of religious figure to avoid. Philo describes him as a great magician in the *Life of Moses* and his sort is warned against in the books of Peter and Jude in the New Testament, where illicit spiritual action is equated with magic.

The need for firm but respectful ("loving") correction of erring church members and its benefit to those who accepted such criticism is cited by Cushman as a primary feature of a true Separatist church, as important as the gathering of a congregation of the faithful in the first place. Even the Elect or Saints could not always act in their best spiritual interests, so the function of personal or public rebuke was a requirement of the visible church. Although such solicitude and intervention has been viewed by critics as the invasive and prurient practice of eavesdroppers and busy-bodies, Puritan concern that as an individual's misbehavior could endanger the church's fulfillment of the Covenant with God, unrepentant backsliders had to be either redeemed or expelled (excommunicated).

This assertion that the political authority of magistrates (civic leaders) did not extend to religious matters at a time when church and state were united under the English Crown posited a separation of the two that was quite unacceptable to the government, but essential to the Separatist understanding of Christian polity or religious organization. It did not however lessen the civil legitimacy of the magistracy in Plymouth Colony where both the civic and religious leaders had to be obeyed. It was expected they (being drawn from the same constituency) would co-operate in the best interests of the community. This cooperation was of course seen by "strangers" on occasion as biased and unacceptable.

Theological typology demonstrated the continuity and succession between the Old

Testament and the New, in which an example in the former (the “type”) could claim to pre-figure an analogous element (the “anti-type”) in the latter. The use of types was very common in contemporary religious debate, but all typology, however, must be taken in its proper context. Thus what Cushman objects to here is the claim that the example of the necessity of pagan royal assent in the building of the Temple was any argument for civil authority over religious practice in seventeenth-century Christian England.

31. The “conventicle” or illicit private prayer meeting was the vehicle by which Separatist churches gathered and were created by covenant, as the examples of Scrooby under Richard Clyfton or Gainsborough under John Smyth demonstrate, and was usually accompanied by the refusal to attend regular parish services as well. Made a felony in 1593, the authorities required anyone over the age of 16 caught in such practices to abjure (give up) attending conventicles and attend the King’s Church, or face severe legal penalties. Conventicles were also employed by other Puritan and dissenting groups to teach and encourage the godly, even when there was no actual separation from parish services.

After about 1586, the Canterbury government was influenced by Puritans for the next fifteen years. Religious lectureships were established, the City Maypole was pulled down, new regulations were enacted to suppress alehouses and gaming, and a new decree was made regarding plays on the Sabbath. A lectureship may have existed in St. George’s parish around that time as there was a 1599 record of “Mr. William Symes, preacher of ye Word” (Joseph Meadows Cowper, ed., *The Register Booke of the Parish of St. George the Martyr Within the Cite of Canterburie ...*, (Canterbury, 1891, p. 18). There was also evidence of conventicles. Mr. Henry Finch’s house, sited in Cushman’s eventual parish of St. George, was the location of such meetings about 1591, when a preacher named Robert Jessup was accused of holding such illegal meetings (Michael R. Paulick, “Robert Cushman, Mayflower Pilgrim in Canterbury 1586-1607” *The Mayflower Quarterly*, Vol. 79, No. 3 (September 2013), 228). By 1600 conventicles had spread throughout Kent including Canterbury.

32. The “walk amidst the candlesticks” mentioned here may appear to be an odd reference, but to people conversant with the Bible, it recalled the text of Revelation 1:13 (“And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle.”), in which Christ is seen caring for the visible churches of the time at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea, represented by the seven candlesticks. It has reference as well to the Old Testament Tabernacle.

33. Tyburn was the official location in London where gallows were set up to execute offenders. The spot is marked today by Marble Arch at the northeast corner of Hyde Park.

34. Cushman was particularly concerned by the difficulties that selfishness or self-love, laziness and lack of charity posed to the survival of the Plymouth community. He delivered the first published New England sermon, *The Sin and Danger of Self-Love*, during his visit to the colony in 1621 on December 9 (Old Style) before returning to England on the *Fortune*.

35. The “worthiest preacher” is identified in the marginal notes as “Mr. Strood,” i.e., John Stroud, the excommunicated curate of Yalding, Kent. The “excellent preacher” or “Master T. W.” was Thomas Wilson, Rector of St. George the Martyr, Canterbury. The “honest religious

an” or “G.G.” whom Wilson persecuted was one of his parishioners, a weaver named Gilbert Gore first identified by Michael R. Paulick (“Pilgrim Robert Cushman’s Book: *The Cry of a Stone*”, *Mayflower Descendant*, Spring 2011, Vol. 40, No. 1, pp. 30-35).

Cushman was imprisoned in Canterbury’s Westgate prison in 1603, possibly because he refused to answer when questioned about spreading “libels,” i.e., short pamphlets or broadsides rather than accusations. He was released after one night when, presumably, he responded to their satisfaction. This may have been the same prison in which Gilbert Gore was incarcerated (and threatened with burning at the stake) around 1606.

5. “Brownists” became an unwelcome synonym for “Separatists” because of the influence and notoriety of Robert Browne (1550?-1633). Rev. Browne became convinced of the necessity for separation into covenanted communities and published several works in the 1580s arguing the position. He and his congregation fled to Middelburg in Holland to escape prosecution, but he soon got into dispute with some members and ultimately returned to England. He renounced his previous opinions (after some controversy) and was accepted back into the Church of England in 1591. His Separatist writings were quite influential and his name became inextricably associated with the movement, despite the disgust of Separatists who deplored his later apostasy.

7. John Robinson. “A Treatise on the Lawfulness of Hearing Ministers in the Church of England,” (1634), in Vol. III of *The Works of John Robinson*, Robert Ashton, ed. (1851).

8. Henry Barrow, together with John Greenwood and John Penry, became martyrs for the separatist cause when they were condemned and hung in 1593. Barrow and Greenwood were executed on April 6, and Penry on May 29. Their writings (smuggled into Holland for publication) proved to be very influential in the development of Separatist theology, and Barrow in particular was cited by not only Cushman but also William Bradford as a revered figure in the history of the movement.

9. Cushman’s plea for the unrestricted preaching of God’s Word, despite the appearance of impropriety as to place, situation or status of the preacher, is entirely consistent with the necessity of exposure to God’s Word for the process of conversion of a member of the Elect to take place. As he notes, there were unrecognized potential converts scattered throughout the world who without access to Christian instruction might fail to benefit from this vital process. Christ commanded that the Gospel be delivered to all nations at all times, not just for the purpose of conversion but as the fulfillment of His Covenant.

“Passage boats” refers to the many small craft operated by the Waterman’s Company that carried passengers up and down or across the Thames in London. Cushman may have lived in central London in 1619 when it is believed he attended Henry Jacob’s “Semi-Separatist” church (from 1616) in Southwark on the south bank of the Thames. John Bellamy was a member of this Church and published ‘New England’ books, including *Mourt’s Relation* and Cushman’s 1621 New Plymouth sermon, *The Sin and Danger of Self-Love*, in 1622, and others over the next 5 years (Henry R. Plomer. *Dictionary of Booksellers and Printers*. London: 1907, pp. 20-21)

10. This is not a reference to the pagan god Apollo but rather the Greek Christian preacher Apollos. In Acts 18:24-28 he was instructed in greater detail about Christ’s message by Aquila

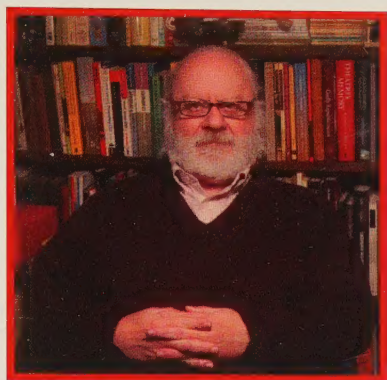
and Priscilla at Ephesus before he traveled to Achaia (where the city of Corinth was) to very effectively debate with the Jews there.

41. Extemporaneous prayer or inspired preaching “from the heart” by way of God’s grace was considered to be the proper way to honor God, as opposed to the use of the formally prescribed prayers and homilies from the Church of England’s *Book of Common Prayer* that did not involve the personal commitment of the person praying.

42. The “primitive church” refers to the original character of the Christian Church during the first three centuries AD before it was corrupted by subsequent Roman officialdom. It provided reformers with their preferred model of the legitimate church, in which the Biblical injunctions defined a church as a group of believers covenanted together and ordered in such a way as commanded by the Bible to facilitate Christian endeavor within the particular culture and location of the church.

43. “Dotage” here means a stubborn attachment to some particular concept or ideology, but could also signify intellectual impairment, not just by reason of senility but through any sort of mental incapacity or stupidity.

44. The “primitive church” refers to the original character of the Christian Church during the first three centuries AD before it was corrupted by subsequent Roman officialdom. It provided reformers with their preferred model of the legitimate church, in which the Biblical injunctions defined a church as a group of believers covenanted together and ordered in such a way as commanded by the Bible to facilitate Christian endeavor within the particular culture and location of the church.



James W. Baker
Transcriber and Annotator

Jim Baker was born into an old Plymouth, Massachusetts family, and grew up with the story of Pilgrims and the traditions of the town. His first summer job after high school was as a guide aboard *Mayflower II*. He majored in history at Boston University, but also took courses in education and a degree in Library Science at URI to make a living from the Liberal Arts. Although he had not intended to return to Plymouth after college, the death of his father convinced him to move back to the house built by his great-greatgrandfather to care for his widowed mother. After receiving his MLS degree, he accepted a position as research librarian at Plimoth Plantation. From 1975 to 2001, he worked at the Plantation as Director of Research and watched it grow from a modest regional institution to a museum of international renown. He left Plimoth Plantation and accepted the position of Curator at the Alden House Historic Site in Duxbury. Now retired, he has published several titles on Plymouth and the Pilgrims, including *Thanksgiving: The Biography of an American Holiday*, University of New Hampshire Press, 2009; *A Guide to Historic Plymouth*, The History Press, 2008; *Alden House History: A Work in Progress*, Alden Kindred of America, 2006; *Images of America Series: Plymouth*, Arcadia Publishing, 2002; and *Plimoth Plantation: Fifty Years of Living History*, Plimoth Plantation, 1997 and was pleased to be asked to transcribe and annotate *The Cry Of A Stone*. He still lives in the family house with his wife Peggy M. Baker, Director Emerita of Pilgrim Hall Museum.

Pilgrim history, in many ways, is the history of a church. How to justify the separate existence of this special group of Christians occupied the mind of the Pilgrims' minister, Rev. John Robinson, who wrote volumes defining, discussing, and defending their ideas. But it was a layman from Robinson's Leiden congregation, Robert Cushman, who gave us a succinct essay presenting the Pilgrims' religious ideas. Cushman hoped his book would serve to convert people to a middle way between the prelacy and ceremonies of the Church of England and the rigidity and internal contentiousness of the Strict Separation. Cushman's book, published as a source of useful ideas at the beginning of the Commonwealth or Inter-regnum period in English history, is now again brought out in an informatively annotated edition. It should be on the shelves of every student of Pilgrim and early New England history.

— JEREMY DUPERTUIS BANGS, PH.D., DIRECTOR, LEIDEN AMERICAN PILGRIM MUSEUM

The judiciously modernized text makes Cushman's prose easier for the lay reader to grasp, without doing violence to the original. And James Baker's preface and explanatory notes not only provide necessary context, but clarify Cushman's more arcane references, restoring much of the subversive "punch" packed by this little pamphlet four centuries ago.

— LEN TRAVERS, UNIVERSITY OF MASSACHUSETTS, DARTMOUTH

It isn't every day that a book first published in 1642 finds its way back into print over 370 years later! Kudos to the General Society of Mayflower Descendants for not only overseeing the publication but for pairing the words of Robert Cushman, a valued leader among the Pilgrims, with noted Historian Jim Baker whose annotation and notes are superb. Not only will this book be treasured by those descended from the Pilgrims, but by scholars of 17th century theology and Pilgrim history.

—SUSAN E. ROSER, *Mayflower* researcher and author

The Cry of a Stone allows the present day reader the opportunity to hear directly from a Pilgrim Separatist who outlines the groups' beliefs and way of worship. This rare pamphlet brings new information to historians, Mayflower descendants, scholars alike. Annotator Jim Baker's explanations bring clarity and understanding to words written in the 17th Century.

—LEA SINCLAIR FILSON, Governor General, General Society Mayflower Descendants

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